

# Project Do Better:



**Enough For All, in Four Phases**

# Project Do Better: Enough For All, in Four Phases

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PROJECT DO BETTER: ENOUGH FOR ALL, IN FOUR PHASES

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Written by Shira Destinie A. Jones.

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This work is dedicated to Marie and Adolphus Johnson, unsung heroes of Washington, DC, as well as the memories of Oblate Sister of Providence Sr. Mary Felix Margarita Manzilla, Toni Morrison, and Octavia Butler. May their memories and their works continue to shine light on this work through the coming generations.

*Project Do Better: Enough For All, in Four Phases*

by Shira Destinie A. Jones, c. 2021, 2022

**Free Of Charge For Communities:**



PROJECT DO BETTER THANKS all of those involved for their input and critiques which have helped shape and inform this work, which is offered freely as long as no profit is made from it.

# Preface: Reasoning Behind This Project

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This preface explains some of the reasoning that led to Project Do Better. The goal of this book is to lay out a road map for a fully inclusive society that works for all of us, this framework being offered as one image of what such a society could look like. The test is whether that society is one where no child is neglected, abused, or without a safe home.

The framework started from President Franklin D. Roosevelt's "Four Freedoms" speech, as a possible pathway forward for our society. The question of how to protect children from abusive guardians, with emancipated minors as one precedent, led to questions around how our society grants adult status. If we had an inclusive modern rite of passage adapted to our current society, we would benefit from a clearer definition of what it means to be an adult, and more meaningful sets of preparedness indicators. A new definition, and then test of passage, could also provide a more satisfactory way of defining adulthood in American society. That led to the idea of an Adulthood Service Challenge, with its various prerequisites and final test. This led to the question of how we might test Service Adulthood, and what that could mean for those who pass, and for those who don't, to help create a society where every child can be safe from abuse. Every adult should accept responsibility for helping to build a safer world, and, society cannot function with absolutely no bar, since driving, governing, and other decision-making functions require a certain emotional maturity and skill level. Demonstrating adulthood involves imagining alternative possibilities for proving emotional maturity, but no rights would be taken away, and no obligations created, by this project. We will assert, later, that children in need should be given the rights and the tools to care for and defend themselves financially and emotionally, via private and secure homes, supported by local communities, as soon as they are mature enough to do so. Legally, this means effectively emancipating many abused minors. This problem raised questions regarding what levels of preparation, and in what areas, any adult in our society should be expected to have, and how one could fairly test that across the entire society. That



led back to questions about the state of our public education system in the United States, and other parts of our social infrastructure which are in the public domain, such as libraries, and health care.

Those questions raised further, more fundamental issues. When one has not had access to basic necessities, like food, shelter, health care, information, education, and transportation, as a child, one reaches (assuming one survives long enough) the age of juridic adulthood lacking much of what kids who grew up in less traumatizing, negligent, abusive, or poverty-stricken homes generally have. But, what would be needed to build a society that ensured access to essential tools for every child? It starts with food, clothing, shelter and health care for kids whose parents either die young and had no other family, or kids who never had adequate parents to begin with. Clearly, state Child Protective Service systems are not good enough, judging by “*foster care-to-prison* pipeline” statistics. Providing some form of safe shelter, and community support for abused children and vulnerable adults, is an objective that could help all of us.

Four basic necessities have the potential to solve a lot of problems for a lot of people: **Public Libraries**, **Public Health Care**, **Public Education** (for both kids and adults), and **Public Transportation**. If these four sets of infrastructure systems were upgraded, adequately funded, and utilized more by the upper and middle classes, we would gain many benefits, at both the individual and societal levels, as more attention is paid to the needs of these public goods. Without empathy, though, none of these benefits accrue. So, what would a society look like that met all of our needs while keeping our freedoms intact, and still allowing each individual to go as far as that person’s potential would allow, creatively, intellectually, athletically, etc? Without having to dig out of a childhood hellhole just to get to the starting line. What various shapes could such a society (indeed, societies) take, and how could we ensure that any of those various shapes remained just? Rome wasn’t built in a day, and a just and safe world will also not be built in a day. But, four sets of improvements, each likely to require a separate advocacy movement, can surely be built in fifteen to twenty years. Each of those sets of ideas, in one phase after another, can build a path to a better world. And the path will not be simple, but “another world is possible.” Six thousand years of recorded human history shows us that many forms of

governance have existed. So, we human beings can certainly conceive, plan, and build a just, safe, free, and fair society.

The problem of how to build a society where all children are safe from abuse came back to the need to be able to determine if a given society is indeed just. John Rawls, theorizing on justice, suggested a *Veil of Ignorance* test (Rawls, 1971). Any society which can pass that test, described later, might reasonably be expected to provide a high standard of safety for its children. Such a society, however, would still be connected to societies that might not pass the test. This could be a problem for that just, or even merely less unsafe, society. A serious problem.

That meant that all people might have to be considered in Phase IV, since otherwise, large waves of economic migration could be generated from unsafe places, toward any society where basic survival and security needs were met. With our own physical and social infrastructure needs met, however, our society would have the foundation for more participatory and inclusive governance structures. Such structures can then be adapted for other parts of the world, as levels of development in those areas increase, a bit like the economic convergence requirements for accession to the EuroZone.

Phases I and II develop the fundamental stepping stones for a just society, in which each emancipated minor and every adult has a safe and private, yet community supported, place to live. They build on empathy and critical thinking skills, the four Phase I systems, and an educated public. A public able to discern with empathy can then teach others how to stay safe emotionally, physically, financially, and intellectually. That means having systems that support those needs, like health care, libraries, well-rounded educational systems for all ages, and solid mass transit. We must start by building those foundations in our own country, though they are also sorely needed in every country around the world, as attested to by many NGOs and UN agencies. It is with those international bodies that we can later work to ensure that the basic health, information access, education, and transportation needs are met for all people of the world.

In Phases III and IV, both in the United States and in other parts of the world as they are interested and able, ideas like Participatory Budgeting,

Citizens' Juries, Ranked Choice Voting, and local supplementary currencies can be tried and adjusted or abandoned depending on the needs of the community in question. All of these tools are part of including a wider array of people in the decision-making processes that determine how resources are allocated among residents in a given locality. These tools each depend, however, on understanding the importance of cooperation and acting in good faith toward our fellow citizens and residents.

Phase IV, in particular, will require an expanded world view, and a population ready to reach out to others, to learn new languages, and to see through the lenses of other people's experiences. Thus, phases I, II, and III are intended to build the necessary empathy, foundational bases for understanding, and then the values and skills for protecting others that could then allow such growth. Phase III also adds to democracy's essential safety net. Phase IV then completes the work of creating a society, aspiring to be just, where every person is able to have the basic necessities of life met with human dignity. Introducing those phases, and then delving into the details of each one, is the task of this book.

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# Introduction: Fundamental Principles of This Project



## **Empathy-Building as an Ongoing Part of all Four Phases**

**T**his book lays out a vision of a kinder world encompassing President Franklin Delano Roosevelt's Four Freedoms, and a pathway which could get us there in about seventy years. The pathway involves four phases, of fifteen to twenty years, each, starting by building physical and learning infrastructure, moving to upgrading our cultural infrastructure, then adding a safety net for all of us, and finally shifting to a new paradigm of caring and contribution for all of society. Having prefaced this introduction with the reasoning that led up to this project, we now delve into the foundational concepts behind each phase. Those concepts are: empathy, human rights, and peaceful change.

Empathy-building, through various means, is a continual part of each phase, since without empathy, no society can be just, nor safe, nor kind. This vision of a just society is based on the fact that such a society must be defined by both empathy and by respect for Human Rights. Such rights as the right to equity, the right to help create peaceful change, and the right to each of those four freedoms that President Franklin D. Roosevelt enumerated, embody the essence of a just society. But that essence still requires some tangible way to measure the level of justice, to change institutions and systems that need changing, and to define the specific ideals upon which those justice seeking institutions build, and to what ends.

Human Rights must be the starting point for any society which seeks to be a just society. The application of empathy as codified by Human Rights law, in an equitable manner, is essential for a society to be truly just. Some way to measure that application is also necessary. Finally, the feel of a society is just as important, and provides a way for empathy to be included in this measuring. John Rawls proposed a test for determining whether a given society could be considered just, via a thought experiment (Rawls, 1971). His proposal involved imagining being given the choice, after having designed a "just" society, to become part of that society, but with no knowledge of the position in which one would enter it. Rawls suggested that if a person would not be willing to enter that society with no

knowledge, or under a thick “veil of ignorance” as to what that person’s position would be in the society, then that society might not be a just society. For example, no reasonable people, not knowing what positions they might have, would consent to become part of US society, because if they turn out to be currently experiencing homelessness, their chances in life would be very poor. Thus, Rawls’ test would show that the current state of American society is not that of a just society. As many have attested.

It can also be argued that unfair treatment of outsiders by members of even a just society affects all members within that society, causing divisions and even justifying mistreatment of those holding dissenting opinions, rendering that formerly just society unjust in the act. This shows that even a just society would have to have ways of examining and peacefully changing itself, while interacting with other societies so as to set healthy boundaries and spell out ideals to which all connected societies could aspire.

Empathy has also been enshrined as a principle in international law. Eleanor Roosevelt, in helping to draft the United Nations (UN)’s Universal Declaration of Human Rights (UDHR), drew heavily on the concept enshrined in the United States’ Declaration of Independence “that all men are created equal ... that they are endowed with certain inalienable rights ...” (Jefferson, 1776). This includes the right to be treated with equal dignity to that of every other human being, regardless of momentary state of being, such as poverty or wealth, gender, religion or lack thereof, etc. The universality of these rights is a crucial point to emphasize, as is the definition of an international standard of what rights are considered basic to all human beings. The right not to be tortured is, for example, a basic human right which applies to every human being at all times and under all circumstances. Likewise with “the right to life, liberty, and security of person” (UDHR, 1948). Certain rights, such as that of freedom from enslavement, which is in direct contradiction to the 13th Amendment to the US Constitution, were visionary in their global scope. The UN’s Universal Declaration of Human Rights is thus a fitting starting point for our definition of what, in terms of tangible rights, a just society ought to look like. The definition of those rights does not, in itself, show us all of what a just society looks like, but it is a start, beginning at where we are today, from a documentary and international legal point of view. It shows that to

build a truly just society, we do not have to start from scratch. With a set of basic human rights in place to which everyone around the world has agreed in principle, we can move on to look at equitable ways to implement those rights for all of us. It is well known that the current American and global systems of finance, trade, etc, are highly inequitable (Stiglitz, 2012). A just society must have mechanisms in place to allow the peaceful changing of the systems of distribution, governance, and even of government, allowing citizens within that society to change parts of the system of governing that show themselves to be unjust. Such change revolves around several connected but distinct types of justice, and depends upon the ability of all citizens to make their voices heard in absolutely non-violent, non-threatening, and non-aggressive manners, so that all citizens can feel both heard, and protected.



# Human Rights for Peace and Justice

PEACEFUL CHANGE REVOLVES around various types of justice, as the equitable application of law. Social justice is often the first type of justice that comes to mind. It is essential to remember that economic justice, both of outcome and of opportunity, as well as climate justice, counts heavily when considering the factors involved in building a just society.

Social justice is one of the more obvious types of justice, or more visible, in terms of how we human beings treat one another. The basic human rights to dignity, equal treatment under the law, and equal access to resources as seen in the rights to due process, competent legal representation, etc, have been the focus of civil rights activism and litigation, most prominently in the 1960s, but reaching much farther back than that in the United States (Jones, 2014). Cooperation between many oppressed groups over time has led to a variety of policies aimed at addressing mistreatment of vulnerable populations in public venues, often based on visible characteristics such as race, gender, etc. The right to associate and travel, live in safe areas, access social venues, etc, has often been addressed, however, without actively acknowledging the fact that the realistic exercise of these rights is dependent upon the ability to pay for access, as most of our venues in the US require some form of entrance fee, or payment. What often goes unaddressed is the right to economic justice that forms the bedrock of one's ability to gain access to nearly all of these rights, in practical usage. This lack of action is not due to lack of warning. Many have pointed out over the years that social justice, without economic justice, is paying mere lip service to the ideal of a just society (King, 1968).

The calls for economic justice as part of social equity in the United States go back far, but a convenient start might be the most well known of those calls, from the 1960s. In 1963, *The March on Washington* was a march for "jobs and freedom" as part of the long struggle to end Jim Crow, implemented both as social segregation, and also as economic segregation. The economic part of Jim Crow, preventing most Negroes from working in most professional job positions, was the true motor of inequality, leading to both the formation and the enforced permanence of a deliberately poverty-stricken underclass constantly obligated to accept any jobs offered by the dominant members of society. The codification of this system based on



skin color meant that even after the end, de Jure, of Jim Crow, the majority of members of that underclass remain stuck in the position of living in substandard housing and having to accept the lowest paying of jobs because the dominant culture had not changed, even when the laws had. Thus, the legal ability to attend the same cinemas, the same schools, and the same concerts did not grant the financial ability to take advantage of these new rights. Jim Crow was still, economically speaking, alive and well despite new social justice laws. Many observers, from Dr. King himself, who called for a Citizen's Income just a few years after that famous march (King, 1968), to Joseph Stiglitz, to Steve Pressman, to Thomas Piketty, have continued to point out that economic inequality hampers all forms of justice for vulnerable people. They also argue that economic inequality exerts increasing pressure toward injustice on all groups, from the dominant down to the most vulnerable, in our society. Thus, social justice and economic justice must really be considered two sides of the same coin.

A society which would like to consider itself just toward all of its members, and indeed attempts to provide social and economic justice for all groups, would still be missing something crucial, if social and economic justice were the only types of justice to be considered. While public goods such as libraries, health care, transportation, and financial education may be considered part of the social or economic spheres, these systems are also part of a set of pieces of infrastructure which work in our society both as common touch stones, and as common points of concern. Each person needs access to information, and to community level places for gatherings and entertainment, provided by local libraries. Each person needs health care, and the health of every resident in a society affects every other resident, from the hospital system right down to the sewage and water treatment systems. Transportation is a concern that touches every resident as well, whether driving in a private car, or riding on a trolley. Information and communication systems, sanitation, transportation, and even schools all impact the local environment, and also pull resources from the local environment. And, as many Native American Tribal councils, like that of the Black Hills, in South Dakota, can confirm, not all lands are treated with equal care. Thus, climate and land or commons based justice must also be considered, as part of the foundation of any just society. Hence, social, economic, and commons based justice must all form part of any discussion

or vision of a just society. Those three fundamental forms of justice must also then be made tangible by codifying specific examples of what that might look like. One offering of an example was given to us by a president who saw the need both to study the harm done by segregation, and to list necessary freedoms.

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# Peaceful Change and The Four Fundamental Freedoms

THE "FOUR ESSENTIAL human freedoms" that President Franklin Delano Roosevelt listed in his famous annual address to Congress of 1941 (LoC, accessed 2021) are, as he pointed out, a tangible distillation of those Human Rights as a list of freedoms that each facilitate and require the equitable implementation of the three types of justice mentioned earlier. President Roosevelt said:

“The first is freedom of speech and expression—everywhere in the world. The second is freedom of every person to worship God in his own way—everywhere in the world. The third is freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world. The fourth is freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—anywhere in the world.

That is no vision of a distant millennium. It is a definite basis for a kind of world attainable in our own time and generation. ”

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PRESIDENT ROOSEVELT went on to say that "we have been engaged in change—in a perpetual peaceful revolution—a revolution which goes on steadily, quietly adjusting itself to changing conditions ... The world order which we seek is the cooperation of free countries, working together in a friendly, civilized society,” and that “Freedom means the supremacy of human rights everywhere.”

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THESE WORDS TOUCHED off the famous Double V Campaign of the modern civil rights era (LoC, 2021). While these rights have yet to be fully realized for all Americans, much less all human beings everywhere, they

are, as President Roosevelt stated, the start of what any just society must aspire to guarantee to all of its citizens.

That peaceful revolution of which President Roosevelt spoke must make needed changes to the entire set of institutions with which we govern our society so that, as the Reverend Dr. Martin Luther King, Jr. pointed out, “the edifice which produces beggars” is changed into one that produces truly equitable opportunities for all people (King, 1967). Clearly, the rebuilding of such a massive edifice as our interconnected web of societal infrastructures, social, economic, physical, and governance-related, requires both time and fore-thought. The task of wrapping up even the most basic of essential human rights into a system capable of guaranteeing that each and every citizen is treated equitably in the light of each of the major types of justice is a vast project. Yet it is a project that must be taken on if the promise of those four essential freedoms of which President Roosevelt spoke and Dr. King dreamt are to become reality. It is a project which our founding documents, from the United States Declaration of Independence, to the Preamble to the US Constitution enshrine in law: that “we the people ... are created equal.”

It is equally clear that this is a project which cannot hope to be successful alone, even if undertaken by an entire generation. The goal of building a just society must be one which is undertaken and committed to by an alliance spanning multiple generations. From the Framers of the US Constitution, to President Roosevelt, Dr. Martin Luther King, and Noam Chomsky and John Rawls, together with Naomi Klein, members of Black Lives Matter, to the students from the many schools who have experienced mass shooting traumas, generation upon generation has added its voice to the calls for justice, freedom, and human rights for all. No one community is capable of welding together a system that will be just for all members of society, and no one generation is capable of finishing such a gargantuan task. It is thus incumbent upon all members of society to play a part in contributing to the vision of a just society. Changing our societal edifice into one which not only no longer produces suffering, but even encourages the best in all of us, is not a task that even an entire generation could accomplish alone. We are indeed all in this together, and must do the work, all together. It can be done, if we will it.

“Yes, we can.” (Obama, 2008)



# **Chapter One: Laying Out The Project in Two Parts: Dreaming & Engineering**



# **Chapter 1 Introduction: Why Four Phases, and Why in This Order**

**T**his chapter will lay out the relationships between each phase of the project, with the general ideas for timelines of each stage. Each part of Human Rights Equity (social, economic, and climatic) requires a system of justice sufficiently nuanced to be capable of protecting both the individual human being, and the common good of humanity as a whole, at the same time. This is not something that can be accomplished in a single stage. Delicate balances of this nature require an iterative process of policy change, adjustment, and reevaluation to determine whether the intended effects balance any unintended side-effects of policy changes and program development. It is emphasized that nothing offered or proposed in this project is ever to be obligatory. No mandatory programs, policies, or offerings are suggested. All ideas are offered as a backup or supplement intended to ensure that no person suffers lack of any basic needs. All proposed programs resulting from this project are also to be entirely voluntary.

This book proposes a vision which Part I, Chapters Two through Five, will describe in graduated stages. That is the Dreaming section. Part II, Chapters Six through Nine, will show prospective ways to arrive at that vision, via each of the previously described stages. That is the Engineering section. Phase I gets the ball rolling and requires a certain level of both individual and collective empathy in order to work and to continue working. While no one can predict what the next twenty to eighty years will bring, most agree that the common good starts with empathy and early childhood education (Douglas, 1995). Empathy-building efforts are thus on-going throughout the project, during each phase.



## **Phase I: Integrating Physical and Knowledge Infrastructure**

THE FIRST STAGE OF this project forms the foundation for all three remaining stages. Phase I consists of showing the connections between four key parts of our infrastructure, and building enough support for those systems as part of our larger socio-economic sphere. A lack of health care, public transportation, up-to-date information, and safe community gathering spaces places limits on the freedom of us all. Accessible and safe community information and study spaces are equally important, and public libraries frequently act as both. Libraries are gathering spaces for community events, and a point of first contact for many members of the most vulnerable communities for health information, voting access, learning, and other critical issues.

Robust and accessible health care, and good and widely used public transportation, are connected keys to free speech and association. Lack of guaranteed transportation, not to mention the stigma of not driving, puts a practical limit on what a person can say, since having no car makes trips to doctor's offices difficult, or sometimes impossible. Lack of health care and independent transportation can even put the job of a vulnerable worker at risk, through fear of black-listing, based on guilt by association. Those fears can effectively limit freedom of association and freedom of worship, for instance when car-pooling with Muslims is equated with associating with terrorists. This also underscores the importance of having access to complete and accurate information, since "a little knowledge is dangerous."

Public transportation and health care are also connected with public libraries, and with adult education, particularly continuously updated education on local and state finance laws, dubbed Public Financial Knowledge Infrastructure. Lack of current and accurate information on state debt laws, for example, leads to many default judgments on debts which were already time-barred. These default judgments after the Statutes of Limitations have passed are often strongly skewed toward poorer zip codes (Dorsey and White, 2018). This lack of continuing legal education tilts the scales toward further unjust and unsustainable economic distribution. Public libraries are one key place where up to date information on such critical financial and public health and safety issues are accessible to even the most vulnerable members of society. These four systems are

thus inseparably linked, and must be addressed before progress on any other part of society can advance.

The higher levels of both empathy and critical thinking needed to reach the Four Freedoms could be significantly increased by helping people from all walks of life to learn two or three languages, and to travel, where sustainable railways exist. Travel, particularly with knowledge of the local language or dialect, is especially helpful for empathy building, though less accessible than language learning. Public libraries can help build both, while helping to build the habit of continual individual learning and even cooperative learning. Many libraries have multi-lingual staff, and reference librarians trained in finding information from around the world. So, they are well-placed to encourage more on-going individual and community learning in a variety of ways. These themes become even more important in Phase II.

Phase II will be about moving our societal culture from one of corrosively assigning blame to cooperatively solving problems. Phase I must set the stage for such cultural change by putting enough of the shared infrastructure in place to allow the breathing room for that cultural change to begin. Then, those cultural changes can make the space needed to allow further progress in our society that will facilitate and drive the desperately needed global cooperation moving forward.

The building up of our physical and social infrastructure allows a growing “Each One Teach One” mindset, through on-going adult learning. Normalization of constant adult learning will inevitably show the gaps in public education, and thus the need for better foundations in several areas, particularly legal and financial education. Better libraries, health care, transit and education across all communities in the United States could also help build a sense of solidarity.

Why, though, must Phase IV come well after Phase I? Couldn't we jump straight to the goal, while building the needed infrastructure along the way? To answer that question, we need to begin at the end, so to speak, with the final goal at the end of the fourth stage of this project being to provide a set of inalienable rights, and connected responsibilities. Getting to that point must also be entirely non-exploitative, non-violent, and non-coercive, if

such a society is to be both just and sustainable. It must be built from the very beginning upon free choice for all, as well as equity and contribution. But those things do not come unless there is already a sense that there truly is and will be enough for all, and equitable opportunity for all. Thus, much of the current systemic discrimination must first be demonstrably undone. The clear changes in our infrastructure, culture, and governance systems as well as outcomes will have to show in absolute terms that society really *can* be trusted to deliver the inalienable rights as their connected responsibilities are taken up by enough willing people. These changes will be neither easy nor quick, and a certain sequencing will obviously be important. This requires both education and tools to be shared far more widely than we see now. Thus, Phase IV cannot happen without a large amount of preparation, from physical and cultural infrastructure, to education of several kinds, and this takes both time and careful planning. All four parts of Phase I's infrastructure systems are bound together in a crucial knot connecting freedom of speech and freedom of association and worship as integral parts of freedom from fear. Without first addressing these key issues, little if any progress can be made in resolving other problems. This is why these four systems are placed in the first phase, leading directly into Phase II, which we look at next.

## Phase II: Building New Cultural Infrastructure

THE ADULTHOOD SERVICE Challenge comes after Phase I because Adulthood is a process of growing from looking at oneself to seeing the larger set of needs and possibilities in the world. Sustainable and accessible rail travel, developed during Phase I, can promote growth and build more democratic thinking, through a wide range of cultural exchanges. Learning different dialects and languages can facilitate such exchanges, and sustainable forms of international travel could broaden the mind even further. The example of Malcolm X's change in outlook, becoming Malcolm Shabazz after traveling on the Hajj, is an outstanding one (Haley and El-Shabazz, 1965). Indeed, travel as part of a quest for learning has long been understood as a crucial part of coming of age. Phase I is meant to pave the way for this possibility by the start of Phase II.

The Goals for Phase II are designed to facilitate a cultural change that will encourage each person to contribute fully, by allowing communities to develop their own guidelines for the process. Prudence would dictate that some prerequisite requirements should be designated for those intending to take The Challenge, so community organizers may wish to consider ways to shore up the lack that many adults face in legal, financial, and emotional, not to mention physical, self defense techniques.

The Adulthood Service Rite of Passage, as completion of the Adulthood Service Challenge, can be another important tool for increasing empathy and building a movement for fully equitable global Human Rights. This builds a cultural platform for Phase III. As solidarity grows through the infrastructure work of Phase I, and the teaching work of Phase II, this must inevitably lead to a greater level of shared empathy, both individual empathy, and *social empathy*. That solidarity and empathy take us to Phase III's platform.



### **Phase III: The Three Universals, Plus The Next Puzzle Piece**

PHASE I SET UP A PRELIMINARY pathway, but only by achieving full health care and education can all contribute. Thus, fully Universal Health Care, and Universal Free Education from pre-school to PhD or master craftsman, for those who prove themselves to be hard-working and persistent, are necessary but not sufficient steps on the path to a sustainably safer and kinder society. A Federal Jobs Guarantee alongside the Citizen's Income spoken of by Dr. King may also help, during the early years. In Phase III, more tools like the Universal Basic Income, already seen to work via pilot programs in places like Stockton, CA, can complete the puzzle, by facilitating the building of an equitable ability to contribute for every member of society. This sets us up to answer President Roosevelt's call for "Freedom from Want" via a Universal Basic Income and universal health care over the individual short term, and Universal University, over society's long term. None of that can truly begin without the basics of strong public infrastructure, like public libraries, public health systems, public transportation, and public financial knowledge infrastructure. From there, Phase II can set the cultural stage for building transformations in governance during Phase III.

In this long term vision, *The Three Universals, Plus* completes the platform on which all members of society have space to stand in security and dignity. Phase III first paves the way on a smaller scale, at the local and state level, for that "Freedom from Want" spoken of by President Roosevelt. Through a gradual implementation of universal health care, a Universal Basic Income, and universal free education, we build sustainable equity and lived respect for Human Rights from local levels, up through regional and national levels. That respect also builds respect for the Common Good, puts a floor on poverty, as President Roosevelt challenged us to do, and prevents a new "Tragedy of The Commons," if such ever existed (Nijhuis, 2021). The allowing of a dignified human existence for all, more importantly, through the Three Universals, promotes the ability of every member of society to contribute as a full human being.

## **Phase IV: How the Final Stage Fits into the Whole Vision**

THE FIRST STAGE OF this project lays the groundwork for the last stage. To quote Stephen Covey, one should “begin with the end in mind” (Covey, 1989). This principle led to the creation of four distinct phases, but the idea for Phase IV came first. The end goal of this project is to create a community and a plan that would implement all four of President Roosevelt’s stated freedoms, in a phased-in program that builds a movement across the next sixty to eighty years. Thus, the concept of a set of safeguards, involving both physical and cultural infrastructure, began with “*Enough for All*” and followed a process which many will recognize as reverse engineering. We trace a workable path from a time in the future in which all children come into this world with enough to have a basic start in life, to the present day, in which we have many problems to solve before such a path can become fully viable. That is not to say that the path is impossible, nor that that path will be easy, but that with enough empathy, and with enough cooperative and critical thinking, we can make it work. The first requirement in that problem-solving pathway is the implementation of a robust, safe, and accessible set of critical infrastructure systems. This starts in Phase I, and prepares the way for Phase II, always with the final goal in mind.

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THE INFRASTRUCTURE upgrades in the first phase make space for the beginning of crucial cultural upgrades which start in the second phase. Those cultural changes in Phase II make further space for larger infrastructure and cultural upgrades in the third phase, which sets the stage for the final goal to become reachable, in Phase IV. But without the initial preparation, it will be more difficult to attain either the knowledge or the critical thinking skills needed to move forward to the third phase. The prerequisites to the Adulthood Service Rite of Passage provide a baseline for minimal skill sets that allow everyone to understand and debate a wide variety of ideas in a manner that can be both civil and efficient. Those skills will be necessary to the empathetic consensus-building work of progressing through the third phase, and preparing for the fourth. Working on the principle that every human being is entitled to security of life, limb, and person, those who accept The Adulthood Service Challenge will take

an active and immediately measurable part in the construction of a new educational paradigm. One that ensures that each person and community has all of the resources needed for financial, emotional, and physical well-being. From that point, a world of new possibilities opens up.

As Phase II built a cultural platform for further progression, so the Three Universals of Phase III will open up space on that platform for even those born with no boat to be lifted by President Kennedy's rising tide (JFK, 1963). But housing security cannot be fully achieved without some way of guaranteeing a minimal level of safe housing regardless of market fluctuations. A very basic sustainable shelter in Phase IV completes the work of ensuring that each person can contribute in the way that best fits that person, from a place of basic human dignity, rather than starting from a hole, as the most vulnerable in our society currently do. With full basic health care, supplementary basic food like beans, rice, and greens, and safe, clean and reliable public transportation which includes bike paths, we encourage the creative contribution of every member of society.

Getting there from here, is the work of this project. Part I will show what this world could look like, while Part II will show both suggested paths to get there, as well as examples of previous or current implementations of parts of these projects. The first phase, through empathy-building and shared learning infrastructure building, has already begun. The continuation of Phase I will now be examined in greater detail as we move to Part I: Dreaming, starting with Chapter Two.





# Part I: Dreaming



## The Vision



# **Chapter Two: What Phase I Looks Like, Now and Later**

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## Chapter 2 Introduction: Building Caring Infrastructure Tools

The first stage of this project involves building empathy, and bringing each one of us to see every one of our fellow human beings as a full person. Each one meriting, like ourselves, humane treatment, and human dignity. That empathy building will likely need to run continuously with each of the other four phases of this project.

Phase I is meant to last between fifteen and twenty years, hopefully from the years 2021 to 2037, building a movement to strengthen some of our most crucial and obviously key pieces of our physical and social infrastructure. During this period, one of the ways that we can build both conceptual support and also literally build our physical infrastructure that needs supporting, is by borrowing an idea from President Franklin D. Roosevelt. It worked during the Great Depression to create jobs while educating at the same time. What we want to do now, is to educate, facilitate service, and build a community-service mindset, while upgrading our public infrastructure, just as President Roosevelt did in the 1930's via his Public Works Administration program.

Bringing back an updated version of the Civilian Conservation Corps (CCC), popularly called Roosevelt's Tree Army, could provide a stepping stone between the empathy-building work that must always be on-going, and the support-building work of bringing our society to a consensus. Some states, like California, are using the idea already (State of CA, 2021). This is just one way to begin building needed support for the most basic of our public institutions while solving the urgent problem of housing precarity. **Public Libraries, Public Transportation, Public Education** (especially in the *financial and legal* areas, where so many consumers fall prey to financial predators, and end up in debt due to lack of knowledge), and **Public Health** all depend on housing. These four systems under-gird our entire societal structure, and need support perhaps the most urgently, in return for which we potentially get the most payback for all members of society. Digital infrastructure and inequality, it should be noted, fall within three of these domains, and are also key issues. While we do the difficult

work of building the necessary consensus to get there from here, a first step might be to bring back some form of the CCC, updated to be far more inclusive, and used as both a means of providing employment to young people, and of educating them, much like the Gap Year in Europe. But instead of having our new high school graduates backpack around the country, they could choose to work in urban public library branches, light-rail and subway stations, local urban public schools, or inner city health clinics. As they rotate from one part of the country to another, say, monthly, they learn first-hand of the conditions in places they are not from and have not lived in, while serving communities they have never met, working alongside peers from different walks of life, and seeing a side of their native land that they did not grow up with. In short, learning the realities, and different perspectives, of this large and diverse nation of ours.

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## **Early Years of Phase I**

HOW DOES HEALTH CARE affect the ability to express oneself and associate with others, and thus freedom of speech? Anyone who has ever had Lyme disease, but no access to a regular provider, knows that when the face falls and one cannot speak, a person is often assumed to be drunk, having a stroke, or diabetic. A regular doctor would be able to rule out these things more quickly than one who does not know the patient, as documented by persons traveling, seen by emergency care, yet not correctly diagnosed until returning home to their regular care providers (Krans, 2017). And with diabetes, patients unable to afford regular testing equipment fall through the cracks of an impersonal system, turning a treatable problem into a preventable emergency. Unhoused persons are particularly vulnerable. Both of these situations derive from lack of affordable and accessible health care. It therefore seems reasonable to start with Public Health.

Freedom of speech and of association depends on fully accessible health care for a number of reasons, not all of which can be enumerated here. One reason we will look at is medical debt. The consequences of debts incurred as a result of medical treatment can be exhausting both physically and emotionally. Not only must the illness itself be dealt with, but struggling to

pay for treatment can exacerbate the illness, or even bring further stress-related illness upon the patient (Gill, 2020). Then there are the social consequences of carrying debt, even when un-earned. Another reason that health care impacts freedom of speech and association is the lack of access to mental and emotional health care. Many illnesses, including anxiety and mild depression, can become aggravated without careful treatment, and, over time, become far worse than they would have been, properly managed, even leading to homelessness or suicide. An accessible and well-funded public health system can prevent all of these problems and increase freedom of speech and of association in the process. The most obvious start would be to push for immediate acceptance of the ACA's medicaid expansion in all states and territories.

What could mass transit look like during the early years of Phase I? Some things that we can do immediately to improve mass transportation include making citizen requests to local transit boards. Requests for more trolley, light rail and bus stops are less expensive than metro stops, and help cities gauge the levels of demand for public transportation. Also, requests for added security, such as more Metro security, on public transportation help mass transit safety be taken more seriously. Requests for better sanitation and cleaning of transit areas, including requests to increase pay and benefits for transit area cleaning crews is an important and perhaps overlooked aspect of public transportation. Likewise, more and better restroom facilities in all transit centers, and preferably also near as many major bus stops as possible are a crucial, and ignored aspect of mass transit. Finally, citizen requests for more shelters at every bus stop are an important part of making the use of public transportation more comfortable and even safer, if shelters are equipped with cameras and WiFi to allow monitoring for transit security. These details would make a good start during the initial years of Phase I, as a movement to improve and use public transportation is built among the middle classes especially. Their ridership would give a much needed attention and funding boost to mass transit. It is thus the upper and middle classes, in particular, whose ridership is sorely needed. That would help to attract more attention, and expansion, to the public transportation infrastructure, rather than to the automobile infrastructure.

Libraries and free legal and financial life-long education, in the early years of Phase I, can already begin to take great leaps forward. Simply providing

funds for better cleaning and plumbing maintenance of inner city branch libraries, in particular, will make an appreciable difference to library patrons, and especially to library staff. These local branches, which often must serve the most vulnerable populations with fewer resources than a main branch library, can also benefit from more staffing. As an inexpensive benefit to the local community, legal and financial workshops at local public library branches can be made regular events, with a free annual series scheduled at each branch location. Legal and financial firms donating their time to keep the local community up to date on tax or legal codes would raise visibility of branch libraries, and even help make the argument for opening new branches, while expanding existing locations. Finally, the extension of existing InterLibrary Loan (ILL) systems to connect further, and with the library systems of more cities and counties, would be an immediate way to extend access for patrons unable to purchase books for studies and research. All of these suggestions are actions that can immediately be funded and moved forward in cities and counties, to the benefit of students, working residents, and even those who normally patronize book stores. An increased offering of lecture series and workshops in key areas of local consumer law, for instance, will draw attendance from across the socio-economic spectrum, given sufficient sanitary and security upgrades, to many more local branch libraries. All of this means that noticeable improvement in the library systems should be viable quite early on in Phase I.

From the start of Phase I, collaborative use of the arts, social media, etc. can be in full swing. Comics, Graphic Novels, murals on walls and even on curbs and sidewalk cuts, and hashtags, can be created, starting right away. One hashtag already in use, #PublicDomainInfrastructure, can tie in to other hashtags all across the various social media platforms to build support for improved funding for #PublicLibraries, #PublicTransportation, and #PublicHealth, for example. Newer arts, such as Flash Mobs, or old arts, like Street Theater and performances in the park, can be used right now to support these four critical parts of our common infrastructure. Over these five to seven years, ideas like street corner Teach-Ins, in which law students or tax advisors provide short impromptu workshops in local debt law on corners or Trolley stops, can be an addendum to leaving handouts in local Little Free Libraries. Likewise, Flash Mob Teaching Timers can give five

minute workshops in the mass transit stations while commuters wait for buses and trains. Buskers could also be paid to give out workshop handouts. Ideas abound, only the will to act is needed.



## **Later Years of Phase I**

AS LEARNING SPREADS regarding state Statutes of Limitations on medical debt, for instance, fewer people will suffer the fear of harassment or default judgments from predatory debt collectors. As more upper and middle class citizens use public transportation, greater safety and reliability of access to places of learning and public gathering can encourage curiosity and cooperative ventures. We, here in the United States, can take a look at countries like France, Germany, New Zealand, and Mexico to see examples of a public health service that serves all residents, with many basic needs, like tetanus vaccines, entirely free of charge. A first step would be to see acceptance of the Affordable Care Act (ACA)'s medicaid expansion in all states and territories of the Union. A fully equipped public health clinic with dental, optometrist, OB/Gyn, therapy, and family practitioners in one complex served by an intersection of public transportation services, including rail and bus, in every neighborhood, is a second basic and necessary step. Having a nurse, either a Registered Nurse, or a LNP, in every school, community college, continuing education facility, library, shopping center, and apartment building would provide a needed complement to the EMS and Fire department rescue services, lowering the burden on the 911 system. A much needed expansion of the medicaid long-term mental health services availability would include more therapists trained in extreme and early childhood trauma, and an extension of freely available long-term trauma therapy, with or without medications, especially for survivors of childhood sexual abuse and patients living with PTSD, of any severity level. Finally, nurses and childhood trauma-trained therapists staffing battered persons and homeless shelters 24 hours per day in every neighborhood would both lower the burden on police response services, and provide needed assistance in all locations.

By the end of Phase I, in terms of public transportation options, we again look to examples from Europe. The RER/Metro options in the large cities, and the EuroStar and high speed trains provide a model that Americans can adapt. Automated light metro systems like the VAL in Rennes, the world's smallest city with a Metro system, can also be implemented here in the United States. A light rail system connecting with stops in all airports, secondary schools, hospitals or doctors' offices, banks and stores would

revolutionize the way Americans travel and live. Fully protected cycling paths, as recently upgraded in Montreal, could also be laid as new rail lines are laid. A rail or sheltered bus stop within less than a mile of each person's home and workplace is quite possible, with planning such as is already done in northern Europe. Care should especially be taken for facilitating the transportation of the elderly and persons with disabilities. Finally, those rail and protected cycling lanes could even be paneled to all transit centers within and between cities, and with energy production mechanisms like kinetic pavements and other forms of footfall generation, already used in many places. Thus, by the end of this first stage, public transit options can be greatly expanded for a safer, much more enjoyable, and even energy generating travel experience all across the United States.

Similarly, by the end of Phase I, the public library system could be greatly strengthened. Patrons should be able to borrow, transparently all across the world, and free of charge. By the end of this stage, there should be additions of more individual and group study rooms to all branch and main library locations, with power outlets and better WiFi, which is a continual problem in some libraries (although access to gaming and such sites could be throttled to save bandwidth for learning activities and research...). In Brittany, in 2015, highway rest stops had self-cleaning restrooms, automatically sanitized after each use. There is nothing preventing us from installing similar washrooms in or next to public library branches for the added comfort of patrons and local residents near the branches. This would alleviate many problems faced by local branch librarians in more vulnerable neighborhoods, as well as providing slightly more humane access to wash facilities for people currently experiencing homelessness. Given the central role that libraries exercise in many inner-city communities, it seems a given that all branches should be open from at least 7am to 11pm every day of the week, all year round, especially summers and holidays, which are the most difficult times for many children and even adults from abusive families, or without families. Finally, all lending in all media, film, electronic and also paper, should be available at all branches, with at least one, preferably two, dedicated Reference librarians (who hold at least an MLS), available all day long at every branch library. Obviously there will need to be more at the main library in any city, so many more librarians will need to be hired, as

well as various staff to support them in the crucial work that they do for the public, and for our democracy.

Finally, and closely connected to the public library system, yet still a separate set of needs, we can and must, by the end of Phase I, have a robust system of rotations for continually updated finance law workshops. This system of free continuous financial legal learning, now called Public Knowledge Infrastructure, could be partly based out of the public library system, which should have a conference room in each branch dedicated to free nightly lectures on consumer and debt law. This ties all four parts of our public domain social and physical infrastructure together in a continuously self-reinforcing cycle of learning and upgrading key parts of our commons. Good public transportation used by the upper and middle classes to get to libraries for daily finance and consumer law lectures helps prevent medical debt and other consumer maladies from clogging the court systems. By increasing learning and lowering stress levels, these lectures would also benefit public health in many ways. This paves the way for Phase II. With those years to build a robust public library system, public transportation system, public health care system, and public system of free continuous education for all residents on local consumer law and debt policy, the stage will have been set for success in continuing the cultural change needed to complement those infrastructure upgrades. This moves us closer to obtaining access to the Four Freedoms which President Roosevelt outlined, for all of us.



# **Chapter Three: How Phase II Helps Win Three of the Four Freedoms**



## Chapter 3 Introduction: Adulthood Service

Phase I's building of Public Financial Knowledge Infrastructure helps increase freedom of speech by making room to breathe for the most vulnerable among us. We can further expand that freedom by upgrading our expectations of adults. Adults should be expected to demonstrate self-discipline, empathy, long term critical thinking, and graciousness. But, would a new rite of passage help, and who decides, if we do, how to implement it? Should there be a set of pre-requisites to meet before one is allowed to begin this process, and what would be the added benefits of such pre-requisites? Would formal, or informal, notification be a good idea before or during the process, and who ought to be notified, beyond those taking direct part in it, such as family of the candidate, community members not directly affected, local residents, other interested parties, or local government officials? What are the benefits and risks of such a rite of passage, and would it really, as proposed, facilitate an ever-widening culture of critical thinking and tool creation and sharing that paves the way for innovation in governance and policy crafting? Dr. King called for the implementation of the Kerner Commission Report as one set of policy solutions (Gillon, 2018). Would this new cadre of candidates advance that process? If not, then the cultural change needed to prepare for the next phase may not be answered by this proposal. If, however, the Each One Teach One paradigm can be expanded into a culture of Teach For All By All that supplements classroom teaching, then our culture can begin to measurably open up into a culture of problem-solving and tool sharing at all levels. It will still remain to find some means of recognition, at a visceral and communal level, for *Serving Adults*, and for the process to evolve as needed.

A working definition of “community” must be forged by those volunteers willing to take on the task of shaping a rite of passage in an evolving cultural milieu with ambiguous benefits, to start off with, in the earliest years especially. Those initial intrepid candidates must be willing to risk failure in an endeavor that has not yet begun to prove itself. One way or another, they will probably need to find ways and people to whom to declare their intention, once firm, of embarking upon the challenge. Such a

challenge may require navigating this process while it changes during their journey. And as the process evolves in response to emerging and discovered needs of each community and the larger surrounding society, so will the benefits, risks, and maybe even the objectives. Thus, adaptation and flexibility will be required of all parties involved. As it should. The final questions remain of who recognizes the new status, how that recognition is granted, both procedurally and in symbolic representation via some form of ritual, ceremony, document or other tangible form of acknowledgment, and how these questions will be answered in updated form. Successive generations will have to redefine this as their needs change, decade by decade and farther on into the future.

## **Early Years of Phase II**

THE PREREQUISITES, if any, may be in flux at the start of Phase II. This process must never lose sight of the ultimate goal, toward which all of the four phases must move us: a world in which each and every human being benefits fully from the Four Freedoms outlined by President Roosevelt. Building on the work of Phase I, library conference rooms could be set aside on certain days, should communities decide, for Service Adulthood work. Aside from the most obvious work of deciding whether a given candidate has met any designated prerequisites, such days can also be used for local Adulthood Service Challenge volunteer committees to meet and discuss issues like how to make decisions on what prerequisites are appropriate for that particular community, how to add, remove, or change their regional or community prerequisites, or how those requirements are defined, whether codified as guidelines or suggestions. Local committees could also decide to move the meeting of such requirements to the beginning of a longer process, or defer them to the end of The Challenge, depending on their needs. Local volunteers should define both when various prerequisites are met, and why those requirements are mandatory, or merely become guidelines, taking into account local geography, community needs, and those of the candidate in question. Adjustments to the process could even go so far as to decide whether any candidate should be asked to meet a set of prerequisites. It seems reasonable to put some sort of qualifier upon the decision to attempt The Adulthood Service Challenge. Since needs and conditions differ from location to location, those criteria, and the reasons for each criterion, must be transparent. Deciding exactly who makes these decisions remains with each community. Possible prerequisites include classic survival skills, like floating, swimming, and finding water, if near the desert, and forms of self-defense that all children, from the earliest age possible, should learn (emotional/psychological self-defense, financial and legal self-defense, and physical self-defense), all in a least-use-of-force context.

If society is to benefit from this process, then every candidate must teach some person, from start to finish, a crucial real world skill. Examples include moving from the alphabet to reading chapter books, or from counting numbers up to multiplication tables, or from writing a sentence to writing an essay, or from understanding no English to conversational or



workplace English. That way the new *Serving Adult* can look back with justifiable pride in a useful accomplishment. The additional benefit is that every *Serving Adult* would “grok” the difficulty of teaching essential life skills. Along the way, several problems in our modern society can be solved at the same time, by increasing self-discipline, civility, and respect for learning.

Teaching could begin by having the candidate bring a person to meet with the community to show the starting point of the teaching process, establishing a baseline for what the learner knew initially. After the learning objective has been attained, the candidate and that learner would return to meet again with the community to assess the effectiveness of the teaching, and to award the candidate the status of a *Serving Adult* in that community, with the full rights and responsibilities expected by that community, including such cultural norms as civility, courtesy, service, and even graciousness.

A key concern will be ascertaining who is earnestly committed over the long-term to this process. A declaration of intent to attempt The Challenge could be useful, with several preliminary steps along the way. First, a set of guidelines or questions could be created outlining details of the process in the specific community where the candidate would like to test, along with notes of interest, contact information for the person or persons needing the declaration of intent, and probably also a set of risks, benefits, expectations or responsibilities, and expected outcomes for both the individual and for the wider community. Local committees can designate any manner of ways, as well as either a point person, contact subcommittee, or even the entire community, if desired, for the candidate to declare an intention to take up The Challenge. Committees should also take care to say whether an examination of the candidate’s declaration of intent may be requested. If so, what type of justification, from an essay to an object, should be included to show firmness of intention with the information sent by the candidate? This is meant to ensure transparency in the widest possible way, again, should communities decide that an examination of intent by candidates to accept the Adulthood Service Challenge in good faith, and for the benefit of all of society, is necessary.

One can certainly ask ‘why bother’ with this work, especially before Phase IV, when more of the updated infrastructure and governance systems will be in place. By Phase IV, our governance systems should open up to, and have more participation from, ordinary citizens. But, without the cultural changes facilitated through a new manner of recognizing volunteers as both accountable, because they have been thoroughly educated and prepared for a changing world, and responsible for taking an active hand in shaping our changing world for the better, those governance system updates may very well not actually take place. Initially, *Service Adulthood* may seem more trouble than it’s worth, especially in the early years of Phase II. Nevertheless, we need an intrepid group of volunteers to lead the way, prepared to educate themselves and others with creativity, compassion, and the future of humanity in mind. While it is true that, in the first few years of this project, the consequences of failure to pass the Adulthood Service Challenge could include a relatively major loss of face and time, with little material reason to make the attempt at all, that fairly high level of risk with little to nothing to gain may actually be the best argument in its favor. Only a fully committed group of volunteers would have the will and the stamina to keep finding solutions to seemingly intractable problems, and to turn those solutions into tools that can then be shared with a wider public, who must then learn both the value of those tools, and how to use them. One example is Ranked Choice Voting, which has been passed in New York City, but slowly implemented due to objections around educating populations unused to anything other than first-past-the-post style voting. A commitment to community, and an agreement that our skills, talents, and even our very lives, are to be laid at the feet of service to Humankind, is the purpose of this new rite of passage. Forming a core group willing to make this commitment may be facilitated by The Challenge. Spreading a commitment to supplemental ways of educating all of us will require the innovative thinking that The Challenge is intended to inspire. Thus, Service Adulthood is a commitment to both long term thinking and teaching, and to tool-building for all of humanity, regardless of personal cost. This type of commitment will be needed especially during the early stages of Phase II, but will also benefit toward the end of Phase II, with the formation of a core group of *Serving Adults* pledged to the cause of human community, and knowledgeable enough to help create and share new tools for building a more equitable, just, safe, and kind world for all of us.

The early years of Phase II may require multiple iterations of trial and error. Creating a new rite of passage that provides a simultaneously satisfying and useful initiation for our modern society will not be easy. The so-called “Teaching Terror” first envisioned in 2011 involved teaching a difficult, significant, and absolutely needed life skill to a person from scratch. This idea was intended to build both empathy and problem-solving skills with creativity and out-of-the-box thinking. Some communities, however, may not find this a useful means of attaining that objective, and so may choose to dispense with or update the teaching part of the Adulthood Service Challenge, in favor of other ways of meeting those objectives. Any task, or set of tasks, involving challenge, daring, perseverance, empathy, and at least a little bit of courage, while demonstrating the skills needed by every adult in modern society, could be substituted for the first part of The Challenge. Local communities may also decide that a second part of The Challenge may or may not be appropriate, depending on specific situations. As long as proof of ability to learn and teach cooperation, empathy, critical thinking, and long term planning can be shown by a given candidate, along with the ability to navigate all of the obstacles the modern world may throw at one, committees could decide to award recognition of Service Adulthood at community discretion. What is certain and immutable is the need to show that any person being recognized as a *Serving Adult* has proven the ability and the will to build innovative solutions as tools, to share those tools, and to teach others how to use them. The commitment is to share one’s talents and skills in the service of human community, with honor and with empathy.

The most visible part of any rite of passage is granting recognition, usually in some form of a public ceremony, of the new status. *Service Adulthood* does not yet exist, but the new *Serving Adults* can, in great measure, help bring it into existence. The first years of Phase II will not have many *Serving Adults* to grant recognition to the new *Service Adults*, so by necessity, Adulthood Service Challenge committees will be made up of some who are not recognized as *Serving Adults*. Indeed, volunteers ought to come to such committees from all walks of life, to prevent Service Adulthood from becoming another elite, chosen only by themselves. It could be argued that Adulthood Service Challenge committees should always have members, perhaps even a majority of members, who are not

recognized as *Service Adults*, and perhaps do not even aspire to be. Every committee member must serve the community in good faith, intending only to help recognize *Service Adults* fully committed to serving humanity in empathy, non-violence, and cooperative problem-solving, but not every committee member needs to have passed the rigorous requirements of The Challenge, unless communities decide otherwise. Committees will define both “community,” whether geographical, community of interest, or other form of community, and the test criteria. What remains immutable is the commitment to serving humankind for the long term equitable good of all of us. Other details can be updated to suit the needs of the time, place, and persons involved, as circumstances require. That will become clearer as Phase II transitions into a more mature set of processes.

## Later years of Phase II

LATER YEARS OF PHASE II should have a more maturely developed Rite of Passage, and a small cadre of dedicated volunteers helping to shape the Adulthood Service Challenge. That group can work to enlarge our definition of the word “community” as processes sharpen and become more consistent across communities. There is also a danger that the process, from prerequisites to finish, may become entrenched or difficult to change. Coming to see all people as human beings, and thus worthy, and even part of our own in-group or tribe, by enlarging our way of looking at community, is a step in the direction of preventing such fossilization. Another key part of keeping the process adaptable lies in knowing who gets to help set the agenda. Every member of society must have a real voice in setting agenda when affected. Every affected person must be able to help decide who makes decisions, and how those decisions are made. Such widening of access may initially complicate the process, but by the end of Phase II, most people should be accustomed to good faith questioning and negotiation. A wider set of eyes on the process, and on those undergoing it, should also help ensuring that a set of rigorous standards for *Service Adulthood* is proven to be met consistently, across regions, time periods, and groups of people, such that all can have confidence in The Challenge as a useful addition to our culture. Finally, the questions of where and when to bestow the status of *Serving Adult* upon the candidate must also be decided with the input not only of all those to be involved in such ceremonies or rituals, but also with full buy-in from the people who live in or near the region where such finales will take place. Such needs as swimming, statistics, navigation, first aid training, emotional, physical and financial self-defense will take time to flesh out, but the end goal of those initial specifications is to ensure the safety, respect, and well-being of all communities and people.

By the end of Phase II, Adulthood Service Challenge committee volunteers (who could, in fact, actually be paid for their service in a locally issued community-based complementary currency) should have standardized expectations for this process across communities. Everyone involved must be pledged to work for the long term benefit of humanity. Such a pledge would be rooted in the honor system, and rely upon the trust and sense of honor of each fellow committee member. Some communities may also find

it more appropriate to refer potential candidates to other more apt communities. Initially, there may exist risks that could seem to outweigh the benefits, even at the close of Phase II, as preparation begins to start building the new governance tools and policy proposals of Phase III, but it is, above all, the intention of candidates, committee members, and communities to embark upon a journey of change for the good of all, that matters most. Hence, questions in the minds of community members like how has the potential candidate served in the past, or would the proposed candidate serve both willingly and gladly now, for the well-being of all people, are important questions to ask. Prior accomplishments could constitute an initial proof of serious intent to undergo The Challenge, if communities concur, to help build progress in society's most serious matters, and to take on the greatest responsibilities of the future.

Returning to the question of why a new rite of passage would be helpful for building new tools to improve governance processes and policy crafting, we must look at the question from both an individual and a communal point of view. To be frank, in the first years of Phase II, and even in the first years of Phase III, quite likely, there will be little tangible benefit for the individual *Service Adulthood* candidate who succeeds in passing The Challenge. Even up through much of Phase IV, it is likely that those passing The Challenge will need to be focused on bringing a new world into view, which other members of society can see will be beneficial to all of humankind, and pull together to make that happen. Thus, the building of a core group of *Serving Adults* who have proven their intellectual flexibility and long term commitment to building a new cultural paradigm that will drive the well-being of all is paramount. This dedicated group of innovators, committed to moving the world forward through new governance tools, must be able to create those tools, share them, and teach others both the utility of the new tools, and how to use them. Hence the importance of learning how to learn, and learning how to teach, and eventually, learning how to teach others to learn and teach, in their own turn. Through The Challenge, they will have shown their self-discipline, their ability to set goals, take risks, share, cooperate, teach, and most of all, their commitment to building empathy. Those qualities are key to paradigm change. Most important will be mentoring others to continue that work into the future, with the benefit of all humankind constantly in mind. This

commitment to training the next generation of innovative cooperators has the potential to lead us all to greater global well-being, given the necessary cultural changes, which this new rite of passage has the potential to encourage.

Looking at the ritual itself, by the end of Phase II there should be a better practical understanding of how to cooperate across communities and regions. The objective of this process, it should always be kept in mind, is the formation of committed servants equipped to take a leading role in reshaping our world into one in which each and every human being can safely reach the full creative potential that contributes to all of humankind, starting at home. Looking at rituals from around the world, initiation usually involves some sort of physical challenge, generally with an intellectual or learning demonstration component. From vision quests, to walkabout, to hunting, to sewing enough quilts to fill a Hope Chest, to Viva Voce thesis defense, the creation of some physical and useful item is required. Whether by building, or walking and finding some key item, climbing to discover a symbol, or writing some key facet of both an individual's story, combined with the story that moves that community forward, some physical act initiates people into a new stage in the life of a community. Today's equivalents might be building a Tiny House, building a Ropes Course type bridge, or creating a commentary on the UDHR. One possibility for ritual completion is that the candidate could again present the learner demonstrating the learned skill, and then present the object which the candidate created, with appropriate explanations and answers to questions or objections from community members. The end goal remains to show commitment to and capability of leading the way to building a safer, kinder society together with and for all of us.

In the last years of Phase II, recognition of Serving Adults should begin to have more solidity and meaning beyond the core group of people working on it. Each community should have set tester and testing criteria and even training for the testers, centered around empathetic and innovative forms of cooperative teaching. With expanded rail travel, Phase II could now include cooperation and recognition between multiple communities, provided that locations for recognition ceremonies are accessible by all parties. Anyone allowed by the community to attend the ritual should be able to get there via some form of affordable and accessible transportation.

If a friendly examination of the person whom the candidate taught is done first, this may require a two-step ceremony, or a change of locations. One suggested ritual phrase to encapsulate the prior years of The Challenge could be expressed by one or more of the testers: “What did you teach, and what did you learn?” A similar phrase, should communities find it appropriate, might be the touchstone of the recognition ritual, as the candidate receives the new status of *Serving Adult* in the community. It is up to other communities and regions to decide whether to accept that recognition, but by the end of Phase II, we should have a growing cadre committed to building tools and mentoring others for Phase III, which we come to now.





# **Chapter Four: What Phase III Could Look Like, Sooner, and Later**

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## Chapter 4 Introduction: Three Universals, Plus...

**B**y the beginning of Phase III, thirty to forty years will have passed, and many of those involved in the earliest stages will have handed off their roles to those now beginning to lead the Project. These young leaders must understand the urgent need in the United States for fully accessible health care by all of those who find themselves within our borders. This will be the time when advocacy for a Single Payer System of universal health care should take on vital urgency. At the same time, continuing and extending advocacy for a Universal Basic Income (UBI) will need to start with educating everyone around the concepts of the Citizen's Income, which Dr. King first called for in 1968, and how that differs from a UBI, and a Federal Jobs Guarantee which may also be needed alongside a UBI. Similarly, in these early years, some argument for free pre-school to PhD or trade and vocational school education must also be made, undoubtedly pointing to the examples of nations who already implement that policy. The task, at the same time, of re-introducing the CCC and other tools falls to those working to show what those tools did for us in past times, and how they must be updated for current needs. Finally, this core group of volunteers will also have the challenge of introducing the new ideas and paradigm shift by teaching via known quantities and examples, and extending those examples into new processes and systems.

By the end of Phase III there must be a consensus in favor of implementing fully accessible universal health care nationwide. Likewise, such a consensus should then be close, if not already accomplished, in favor of a UBI, or at the very least, a Citizen's Income, possibly in conjunction with a Federal Jobs Guarantee (HR 145, 117<sup>th</sup> Congress) should that be deemed necessary by the majority of citizens, at that time. Universal free pre-school to PhD or vo-tech and trade school education should be in the end stages of implementation, and a push for Backup Bedsits, or any other kind of small room with cooking facility, starting. Donors willing to give can form a Backup Bedsit database, upgradable to a Tiny Condo database by Phase IV. Updating old tools for current needs should likewise be nearing completion, as levels of education continue to increase. This should show,

by the end of Phase III, demonstrably better health, housing, and education outcomes for all residents.

## Early Years of Phase III

BY THE START OF PHASE III, libraries should be hosting regular public health workshops, perhaps given by doctors and nurses sent from local neighborhood health clinics on a rotating basis. The new cadre of *Serving Adults* will also now be available to give free workshops telling of their own personal emotional and financial self-defense learning, which ties in directly to the emotional health of the whole community. They could also give referral information to local health clinics while sharing tools, like Tai Chi in the libraries or parks. As local health clinics provide more around the clock preventative and mental health and care tools, like nutrition classes, or podiatry services, or various types of therapy, they can also continue to offer continuing education classes regularly in library conference rooms. Workshops can be opportunities to show the benefits of a dignified and fully accessible system of essential basic health services fully available to all residents, and how such a system, properly funded and prepared, can act to prevent the spread of public health emergencies, from typhoid, to HIV, to Covid-19. Multi-media, arts, pamphlets, and other forms of popular communication can be used during this period to start a “keeping yourself healthy helps us all” campaign, similar to and connected with the American Lung Association’s stop smoking campaigns, with links to the connection between individual responsibility and action, and better outcomes for all of society’s public health needs. As we start to move into the later stages of this phase, a strong public education and media campaign should be well under way to end the demand for all smoked products. Alternatives to smoking and vaping can be taught, as well as the benefits of moving away from all mood-altering chemicals, prescription or otherwise.

The same time period, about thirty years after the initial opening of this project, should see arguments on a wider scale in favor of a Universal Basic Income, as we come to understand that when the basic needs of every resident are met, each of us can contribute fully to society. Building on earlier campaigns, a fuller examination of what it means to provide a universal benefit to all members of society, without means testing or questioning, and how this saves much time and money on the part of individuals, communities, and government, can begin. That such provided benefit would be basic is already clear. Any universal benefit would be given at a level which is basic enough to be minimal, and allow subsistence,

but not so much as to be a burden upon society's resources. For comparison, studies should be cited which have determined minimum levels of expenditures necessary to maintain a basic living arrangement, such as a studio apartment, with enough funds to purchase an adequate level of nutritious food, and to pay for basic clothing and public transportation, which, by this point, should be used by all classes of society on a daily basis. That this is an income means that it is neither a tax credit, nor a loan, nor a grant, nor a benefit, but an income given to each individual as a human right. Additional income aside, those who do not need this income should, upon their honor, choose to use that surplus to help others attain their worthy goals, in the service of humanity. Examples of a limited experiment in basic income, such as that of Stockton, CA in 2020, and others which have been conducted around the world, like Finland and other places, can be used as a starting point for developing this concept, and making it work in the context of the entire United States. As we move from the early stages into the later stages of Phase III, the Universal Basic Income will become known, discussed, and decided upon within each community, nationwide.

Phase III begins advocacy for a fully free public education system, from preschool through and including the PhD level for research education, or vocational or trade school for the manual or craft trades and arts. Finland and other countries offer entirely free education to their citizens as a Human Right, according to Diane Ravitch (Ravitch, 2020). If they can, so can the United States. Starting from an 'Each One Teach One' level of one on one tutoring and tool sharing, every person can help every other person find and triage information, going back through the third and second hand, and even primary sources to verify information and judge data and statistical conclusions based on that data. Using these vital citizenship skills, individuals can decide whether to follow a college preparatory path, or to choose a vocational technical trade, or even an apprenticeship in a trade or art. Likewise, the new *Serving Adults* recognized in Phase II can now help to find, build, and share new tools based in Visual, Auditory, and Kinesthetic learning modes, widening out to sharing tools based on all of the multiple learning styles (Gardner, 1983). Other tools like Project Gutenberg, LibriVox.org, The Internet Archive, and newer tools will certainly be developed to help propagate access to free information in the

public domain. As we move into the later stages of Phase III, this movement for independent and shared learning can expand, showing us how all students can get help with their preparation for entrance exams, if still in use. Free test preparation tools, like Open Textbook documents, could be used for people willing to share their time and expertise to help each individual realize the human potential that also helps all of society to successfully move forward.

One of the most important tasks in the beginning of Phase III will be to tell of old tools, and show their importance in solving the problems for which they were developed, as well as their utility, once updated, for solving new problems confronted by the current generation. During the Great Depression, as mentioned earlier, President Roosevelt formed the CCC, often known as “Roosevelt’s Tree Army,” in order to serve a variety of functions, including job training, travel, and infrastructure maintenance. What many may not have heard of from that same era are local or community currencies, like the 1930’s Stamp Scrip described by Loren Gatch (Jones, 2010). The many such locally issued currencies, thriving especially during the March 1933 bank holiday, were based heavily on community trust, and possibly, also on empathy. A modern form of these local currencies, like Ithaca Hours, is an example of such an update to an old tool, just as a modern version of the CCC will prove itself to be a valuable tool. Some other existing tools, like Ranked Choice Voting (RCV/IRV), adopted in Maine via the November 2020 general election, are already in use around the country and around the world. More tools, like Participatory Budgeting (PB), used in places as different as Porto Alegre and Paris, should be discussed and updated to enhance citizen voice in local decision-making, while Citizens’ Juries, also used around the world, should be explained all across the United States, particularly by the cohort of new *Serving Adults*, now ready to take the lead in educating the public on these tools. Similarly, Youth Courts, like the DC Youth Court started by Edgar Cahn, also known as Teen or Peer Courts, are another tool used in parts of the US that have proven to be effective, when supported by local judicial and funding processes (Jones, 2014). They should be given much more exposure, and adapted, where necessary, for current needs in each locality.

By the start of Phase III, the cultural innovations from Phase II should have had time to make a paradigm shift: from that of blaming to that of solving,

and from making crushing critiques to building creative tools. One tool that seems new for the United States is rotating teachers. Countries like Greece and France already use this practice, standard in many European Union member states. Other tools, like Youth State Legislatures, already in use in places like Belgium, where the Belgian Youth Parliament issues serious resolutions, are quite familiar to many Americans in the form of a model United Nations. But such a new body could be designed to hold some level of actual responsibility and increasing authority in part or all of many communities. Such experience can also begin to build advocacy and generate new ideas for a proposed Constitutional Convention. This should allow for the invitation of all citizens to submit proposals and vote, as other republics like France and Spain have done. This update of our primary national document can frame a system of laws more faithful to our ideals of both liberty and equitable outcomes for all members of US society. Such a set of proposals might include more processes encouraging direct democracy, including old tools like polling, and newer tools like instant minute referenda at the library, or pop-up votes in the park, to give more breadth to the random samples used by pollsters, and greater voice to all citizens. In the later years of Phase III, education around direct democracy can also lead into the possibility of starting to use sortition in the lower chambers of states, and eventually in the House of Representatives. To get there will require a fully equitable education system, excellent public transportation everywhere, a culture of active sharing of problem solving tools, and a tradition of civic engagement as part of the elevation of all members of society together. Such a paradigm shift can progress through the work of the later stages of Phase III, the “Three Universals, Plus” phase of our vision for a kinder, safer, and fully equitable world for all of us.



## **Later years of Phase III**

BY THE END OF PHASE III, the task of implementing a Single Payer System of universal health care across the United States should be complete. That should have resulted in less smoking and drug usage, coupled with more recognition of the fact that “your health = our health.” Accordingly, there will be less and less public expenditure on preventable health maladies. Dedicated volunteers will continue to show the public how free condoms and birth control impact public health statistics in many areas, with universal health care as a driver for ever improving public and individual health outcomes across the board. As continuously updated public health and financial law workshops remind us all how pandemics have been driven by all residents and visitors in an area, the natural conclusion should become continuously clearer: all people having free access to health care protects the public, and that protection works more effectively when all people have access to basic preventative health care from birth. Studies, and volunteers opening wider access to those studies, will continue to show how a Single Payer System lowers the costs of prescription medications over the long term, and improves quality of life for all members of society. By the end of Phase III, every single person in this country should be able to walk into any clinic, hospital, doctor’s office, or store, and update medical history, make a cost free appointment for medically necessary procedures, and get information and advising on needed medical concerns, all in a safe and comfortable environment via safe, clean, comfortable and efficient public transportation.

By the end of Phase III, the concept of a UBI must have come to be understood as the possibility of hope for all of society. It must also have been updated to include access to that rightful income by children able to care for themselves, in cases where parents, guardians, or caretakers are not taking sufficient steps to ensure the care and protection of said children. By this time, every person in our society should understand how we all benefit from putting a floor on poverty, want, and fear, through the issuance of a UBI, and why it must be all three things: Universal, Basic, and an Income. Many other documents explain the details of a UBI, but suffice it to say here that such an income must go directly to every individual resident in the form of money accessible to that individual without an unwanted intermediary. It should provide enough money to be able to buy all of the

basics needed to live simply, including basic nutritious foods like beans or lentils, rice, organic greens (and we hope that by this time, all food will be grown without toxic chemicals), basic essential clothing, and basic safe individual shelter. That it is an individual income means that it must go directly to every adult and child, with even children being able to have full and exclusive spending and saving control over their own money. Children should, perhaps, pass a basic budgeting test to show ability to safely manage that money independently for basic daily needs (which Phase II prerequisites could help ensure). The UBI provides the solid ground that sustains not only those lucky enough to have been born with a solid boat, but also those born with holes in their hulls, or with no boat at all.

Returning to the importance of education across each phase of this project, the last years of Phase III should see the solidifying of a movement across the country in favor of free preschool through PhD or vocational technical education for every member of society who wishes to take advantage of it. By the end of this phase, all child care should already be of high quality educational time, whether designated as childcare or day care, as preschool will be, but more so. The public education system, starting with the public library system, will have been shored up to be able to reach the highest standards of quality, as is already the case in many OECD countries. Free vocational technical, trade school, arts training, and apprenticeships with on the job training should all be accessibly available to all residents, by this point, with the support and understanding of the importance of such availability to all of society. Clearly, there must also be free materials and tutoring, provided one on one by individuals, or also provided by organizations working in the public interest rather than for profit, to ensure that each and every person willing to work hard enough and dedicate the required persistence has the same opportunity to obtain the best preparation for any educational entrance exam. In this way, society can ensure that time will not be wasted by those merely seeking to use the time in college as a diversion, and can also be assured that only those qualified to complete the training offered actually embark upon such educational opportunities. The benefit of making free university training up through and including research degrees, such as the PhD, should be obvious, when viewed in the light of the number of missed opportunities each person who does not pursue such research represents as a loss to society, in knowledge and in new tools built

(Gould, 1980). Often, research and development in a variety of disciplines does not show its practical utility until much later, when the engineering has caught up with the theory. For this reason, and more, all education must be free of cost, but full of “joyful industry” and self-discipline with a sense of commitment to the good of society. Practical education must not be forgotten, such as learning how to generate electricity, from photo-voltaic to pedal and hand-crank power. In the last years of this phase, new educational courses to provide free training for Citizens’ Jury and government service should also be developed and offered, in preparation for Phase IV.



# **Chapter Five: What Phase IV Should Look Like, Sooner or Later**

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## Chapter 5 Introduction: Enough For All

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BY THE START OF PHASE IV, forty-five to sixty years will have been spent in preparation for this moment. The previous three phases will have made time to educate and build support for three necessary sets of conditions to be achieved before this point. First, the rebuilding and expansion of a connected network of safe, clean, accessible and widely used mass transit and railway systems, which now give full transportation coverage across the entire country. With that system, a robust library system connecting university and public libraries fully and freely open to the public has been expanded into a safe set of community education and gathering hubs, offering space for ongoing free Financial Knowledge updates. Interlocking with this is a now robust and fully accessible public health service, which has become universally available to all. Second, a cultural shift will have begun that moves us closer to a cooperative problem solving mindset, which, during Phase II, opened access to both the formal and informal sets of education needed by all of society to continue progressing. Third, during the prior phase, a Universal Basic Income has been installed which provides the needed relief from fear of want which propels us into the final stage of our project. We should all now have the breathing room, meaning both physical space and emotional and critical thinking tools, with which to solve the remaining problems that might beset our communities, regionally and nationwide. The freedom of speech and association which the first three phases opened up must now be joined by the freedom from fear and freedom from want, which by necessity imply a basic minimum level of housing, food, water, and emotional security for every person. Phase IV is designed to get us there.

The foundation starts with a Baby Bond for each new baby (Lowrey, 2020). We began this project by calling for an acre, or even up to a hectare, of land at birth for each newborn citizen. We reluctantly replace that call with one for Baby Bonds as a suggestion of a bare minimum, with at least one additional stipulation. That is the inclusion of a supplemental ration of basic food, such as brown rice, local greens, and beans or lentils, enough

fresh drinking water, and a basic form of shelter, such as a sturdy bedsit, or a Tiny House. The 30-40% of food currently wasted in the USA every year could certainly be redirected, eventually, to this end.

A summary of the goals for Phase IV, to evolve as needed, are:

1. A free non-alienable Backup Bedsit for each individual person, accessible from the time a child can safely cook a meal independently; The person may rent, lend or swap it, but always remains the owner;
2. Supplemental Beans, Rice, local Greens, and enough fresh drinking water, and fresh or filtered sea water for bathing for every individual person who wants it;
3. Each child, at birth, receives a backup Tiny Condo, eventually, as a replacement for the Backup Bedsit, and at birth, a Baby Bond;
4. Each interested family can have an eBook in the local public library, containing the autobiography of every interested adult in the family (which means that each person needs free time and the means to write an autobiography, and help, if wanted); For each biography published, a story is saved, one person, one family, one town and one city at a time. Volunteers will be available to help.

During Phase IV, many citizens should become prepared to rotate, if called upon, into a limited time term of either Jury Duty, city, state, or federal level government duty in local, state, or federal office. By the end of Phase IV, a system of sortition could gradually replace elections for the House of Representatives and state assembly lower chambers, followed by the upper chambers and executive level elected positions via Ranked Choice Voting, as the educational system evens up in quality across the country. While all citizens are eligible if they wish to rotate into office, *Serving Adults* are expected to make themselves available for service whenever and for as long as they are needed. These initial ideas of what Phase IV could look like will undoubtedly be subject to much negotiation, at all levels, across the country. We now focus on this vision during the early years of Phase IV.

## **Early Years of Phase IV**

THE FIRST YEARS OF Phase IV should be bringing the objective of the entire vision in to view by 2081. The start of the #FreeRoomAndRice movement will be a small one, no doubt, building on earlier work during and before the 21st century. The many options for housing individuals and small families can start to be explored from a wider perspective, as communities connect and work together to find housing for each person in need of shelter, using a variety of models, as best suited to local and regional circumstances. Habitat for Humanity is one example of a model for community home construction in the aid of a member of that community, made famous by President Jimmy Carter. Now that idea can help children, building or renovating a small, but upgradable home, with the help of the community in which that home is located. Not only home improvement skills, but an understanding of electrical wiring and generation, plumbing, water, and sewage, are all to be taught to the child, eventually in that child's own unit, with the help of the local community, just as Habitat volunteers help new homeowners. In the earliest years of Phase IV, volunteers may need to partner with local members of the community to find or build varieties of safe housing. As more progress is made on both the building of new housing, and on the changing of zoning laws, more community members should join in the movement to ensure that each person has a safe place to call home.

From the beginnings of a movement to understand, advocate, and implement sustainable and equitable levels of housing, it should become clear that there is one major hurdle to be overcome alongside the home for each person. That hurdle is the ability to get out and purchase groceries. With a well-developed public transportation infrastructure, the knowledge of how to use it, and the guaranteed income to purchase basic nutritious foods, the prior three phases should have achieved most of the necessary tasks to ensure food and housing security for every person. Necessary, but not yet sufficient. For those who are unable to walk, or unable to go outside, those suffering from illnesses of the mind or of the body, old age, or for other reasons unable to get to the stores to purchase their groceries, and with no family to do so for them, there remains a need for a minimal safety net. That safety net must also take into account sudden spikes in the cost of living. Sometimes changes in staples rise too suddenly to have the



Basic Income adjusted quickly enough, or temporary price surges may not warrant a UBI adjustment. Volunteers can both educate and deliver needed basic goods, like beans, rice, and local greens, to those needing such supplies on a daily basis. The very need to do this, however, shows that a gap exists in the community's caring for each member, and thus also argues for the need to build a connected system of food, shelter, basic income, and some way to ensure that this basic shelter remains a safe space for the individual, however infirm that person should become. Thus, these early years will see a need for education regarding the Backup Bedsit, and advocating for caring community pledged to be there for every person.

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OWNING A BACKUP HOUSING unit makes for a more equitable, just, safe, and kind world for all of us. Should the need arise for a person, in difficult straits, to find a place to live in security and privacy, a Tiny Condo is just enough, while a Backup Bedsit at least guards against homelessness. Should the person not wish to live there, then renting it out while living elsewhere is another possibility. The progress made during the initial three phases of this project ensure that transportation, knowledge, and enough income are available to each person to have basic food and shelter, but the only guarantor of a safe place in which to make use of these basics is having a small condo with free drinking water, which cannot be taken away. For this reason, to prevent exploitation or forced absence or renting of a person's unit, it must be inalienable for the life of the person. A pool of rotating rooms could be started which will never be sold, but are always available from the birth to the death of the person, unconditionally, and with the help of the community, if needed, as a bare beginning.

As this final phase begins, while the needs for housing, care of the most vulnerable, and home security for all are being addressed, two more planks in society's platform of sustainable democracy remain to be laid. As rail becomes more accessible, and the number of *Serving Adults* increases, the lives of many who pioneered these changes, as well as those who made that pioneering possible before them, risk being forgotten. So many lives, especially those of women, have fallen into oblivion, and with those lives, we lost lessons, ideas, and tools that could have helped all of us. Volunteers not already involved in the work of educating and building tools for the

food, shelter, and health care of society could busy themselves, with honor and empathy, in the much needed work of documenting these lives, so that their works and the tools that they provide for us, will not also be lost. Likewise, the lives of whole families, villages, and towns, need documenting so that like Tulsa, OK, in 1921, we can learn from that which was hidden. We can also learn from ideas that never gained popularity, like the AbuelaVida project (Jones, 2016). Every idea not documented dies a lonely death that takes part of our society's potential along with it. But at the start of Phase IV, we should have many volunteers willing and able to document the lives of so many who formerly had no voices. They can share those histories, ideas, and tools with us as eBooks in the local and family archive section of every community public library branch.

By the middle stages of Phase IV, a reasonably large cohort of people dedicated to service ought to have matured, during the thirty-odd years since the beginning of Phase II. Now those volunteers, whether they have chosen to undergo the Adulthood Service Challenge or not, are committed to the service of Human Community, non-violently. The future of human work is not manual labor, but flexible creative thinking, as Dr. Harari points out (Harari, 2017). Preparation for that future absolutely requires the equitable access of all residents to good infrastructure, the flexible cultural mindsets of service and critical thinking acquired through education, and the freedom from fear and want generated during the first three phases, being completed through this phase. Now, with the eminent possibility of all people being free to do so, is the time to give back, to create, to contribute, and to build new tools. Freedom of speech and association can then lead to more creative and innovative contributions from all of us, and new ways of governing ourselves, as thinking and careful people. Ideas can be debated in a safe environment, as our infrastructure and governance systems grow into a more mature set of processes in which all ideas can be expressed civilly, evaluated logically, and accepted or discarded based on the merits of the idea and the impact on each person. We now look at the final years of Phase IV.

## **Later years: We're Almost There!**

AS THIS FINAL PHASE draws to a close, the dream of a condo, bedsit, or other basic shelter owned by each individual should now be a reality for many, and progressing toward becoming a reality for all of us. Such a bare minimum of ownership is not difficult to build, quite literally, and even old hotel rooms can have been converted in to safe, well-insulated, well-ventilated studio apartments suitable for any person, including the aged, infirm, and vulnerable. These final years should see the work of previous years converted into concrete personally owned homes for each individual resident. From this point, it should be clear that basic housing, together with a basic minimum food guarantee, can be life-changing. Some lost property should also be reclaimed by families, with help, if needed, from legal volunteers (Presser, 2019). By the end of Phase IV, injustices should be visibly in the process of being repaired, and something marvelous can have happened: every new born citizen, or even resident, should at least have a Backup Bedsit. Whether the person, growing into adulthood and old age, ever decides to live in or rent out that room, is an individual choice. But for the lifetime of each child, there can be a secure dwelling, where that person can go to be safe, yet know that the community will be there, should the need ever arise. From this can grow the strength and energy of every person to contribute to a safe and progressing society.

By the end of Phase III, improved physical and social infrastructure will have made it clear that those earlier developments were a necessary but insufficient set of steps toward making President Roosevelt's Four Freedoms a reality. The delivery of a supplementary basic set of food items can be, for many people, the difference between merely surviving, and actually contributing. Tool creation is made possible by the security, without fear of want, of having both shelter and food, where income is needed to meet other basic life needs, such as care-taking or other daily life help. For those battling mental or physical infirmities, the elderly, or people living in areas where they are not yet conversant in the local language, a needed daily delivery of basic food like beans, rice, and greens can make that difference, allowing them to then take on ever greater levels of responsibility in the future. This assurance of a minimal basic level of nutrition, and of a minimal basic level of human contact each day, if

wanted, is a lifeline for both the individual and the community. Supplementing the UBI in times of sudden food shortage or price inflation is another reason for these basic daily deliveries. Such a lifeline, in addition to helping in the process of learning to save for a rainy day, and preventing food insecurity, may also teach the value of guarding against waste. No food should be wasted, and no life should be wasted.

A backup home of some sort, is a safety guarantee. A home which, come what may, can never be taken away. For any reason. Transitioning to a Tiny Condo per person, just 20x20x20, would give society a safeguard against many ills. One could even suppose that in the future, prisons can be eliminated and house arrest in one's Tiny Condo substituted, in cases where the person could not be more effectively helped to make restitution through community service of an appropriate sort. Thus, even in the case of a dangerous person, the home should be a place of dignity, freedom from fear, and freedom from want. This supposes that each Tiny Condo will be sufficiently well isolated and insulated against sound, smells, smoke or vapor, and rain or moisture to ensure that neighbors do not disturb the privacy or safety of one another. This is especially important for those with allergies or asthma triggered by smoke and vapor, allowing a sense of safety, of freedom, and of purpose, however one chooses to contribute to the larger society. Mindful that another will live there after the current owner's passing, having such a spot to call one's own can open up a life of possibilities, rather than a life of suffering, especially for those with no supportive family.

The final years of Phase IV can also begin to see a society in which all are free to speak and associate, free from fear and from want, that opens the possibility for respect and accomplishment for all. One way of accentuating this respect for the accomplishments of all of us is to encourage the writing of biographies for those who risk being forgotten, and even autobiographies, for those nearing the end of their lives who wish to be remembered, with ideas, memories, and lessons of use to the rest of us. Each community and family has such lost memories, ideas, and potential tools from which society can learn. Volunteers could give their time to help make these memories a part of their neighborhood branch library's family eBook archives. Since everyone will have more time to contribute, those who wish to contribute in this way can help rescue a small part of the

history of many local organizations, communities, families, and individuals whose earlier contributions would otherwise be forgotten, and lost to our potential toolset. Likewise, the knowledge of flora and fauna contained in many native local languages should be documented, saving the culture of those communities, and also the data needed for future medical advances. In terms of restoring a tiny bit of the balance for colonized peoples whose languages and stories have nearly been extinguished, this part of the project can also represent a very small part of restitution to those communities, though there remains much more to be done.

Finally, in the last years of Phase IV, we come to see how the goal laid out by President Roosevelt can help all of humanity. With the needs of every person fully met, all are free to serve in the capacity best suited to each individual. Anyone who succeeds in becoming a *Serving Adult* should be entirely committed to serving the wider community in any of a variety of more demanding areas. One of those choices offered could be to serve in the local protective services, currently known as police forces, but updated to emphasize the role of protecting all members of the community while enforcing the laws equitably, using non-lethal tools. Another choice could be to serve in the national defensive forces, while pushing to work toward cooperation among all nations for the reasoned and cautious use of force only when necessary. A newer and perhaps more challenging option may also be a commitment to serve as a lawmaker, either in Congress or at the state or local level, as part of the Sortition pool of citizens trained to rotate into one of the legislative bodies. While all citizens will clearly have the right and hopefully also the sense of honor to serve a rotation and to vote with well-informed thoughtfulness, *Serving Adults* will be expected to take on roles as civil servants, after having served in some public health or educational capacity. As public servants, they are to be held to a higher standard of ethics, behavior, and learning. In the very final years of this phase, and beyond, it can be hoped that they will take on roles in working to establish full and stable democracies around the world, and to eventually even work toward converting the UN General Assembly into a lower house of the UN as part of a UN Parliament, perhaps looking to the European Parliament as an example to emulate and improve upon. Details of these suggestions will be discussed in Part II, which we begin now.



## **Part II: Engineering**



**Getting There Non-violently, Non-exploitatively,  
and Non-coercively**





# Chapter Six: Getting There from The Start

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## Chapter 6 Introduction: How Phase I Paves the Way

**A**s stated earlier, the strategy objectives for this chapter will be to map out plans for each stage of the journey from Phase I to the transition into Phase II. The early years of this phase will be a time of advocating for both the physical infrastructure needed by the wider society, and of setting up the project infrastructure for moving forward through several generations of volunteers. Each part of all four systems of our #PublicDomainInfrastructure will need to have clear goals, scalable techniques for meeting those goals which are accessible to all residents, and practical actions with clear utility and clear symbolic meaning. Building empathy as we work to build up robust critical physical and consumer education infrastructure is a key part of this work. Training more nurses and doctors, for instance, takes time, as does getting funding for improvements to and additions of local public health clinics. While upgrading rail infrastructure also takes time and funding, laying tracks and building new libraries is simple. Thus, a time frame of ten years or more seems reasonable, given the training time spans of medical personnel. Education and advocacy can begin at once, in these early stages, particularly for expanded public health service capacities, given the ravages of Covid-19 on our country, and the particular needs for education and greater sanitation services on public transport, and in many public libraries. Since libraries are especially important as both educational and community building centers for the most vulnerable members of society, they need particular attention to measuring our progress in improving the services that they offer. The economic crisis that this pandemic has generated for those experiencing housing precarity shows in heart-rending detail how important it is to develop new and more accessible tools for making continuous and updated consumer legal information available on an ongoing and timely basis. The transition to later stages of Phase I can also be an opportunity to connect with others doing related work, such as hash-tagging for campaigns to end expired or time-barred debt lawsuits, body attachments, cash bail, and payment for pretrial interventions.

In the later years of Phase I, it should be time to use our metrics to decide whether to extend this phase up to another five years. Improvements in measures from health clinic hours and staffing increases, safety to cleanliness, schedules, equipment upgrades, library hours, and book purchases, etc, will be important indicators. These metrics will be useful both for the project volunteers, in deciding how to apply resources in educating and advocating for the specific project goals at this stage, and also for the wider community, to see how this project is helping to make a difference for society. By the middle of Phase I, we should also be able to judge the effectiveness of our previous work, and whether tools need to be changed, upgraded, or discarded in favor of developing new methods, tools, and approaches. By the end of Phase I, as we begin to transition into Phase II, we could also start a more serious push to connect with the various consumer and criminal justice finance reform efforts in progress, by adding to hash tags and advocacy movements around ending money or cash bail requirements, ending body attachments, etc, as mentioned earlier, as part of Public Financial Knowledge Infrastructure, leading into the cultural changes facilitated by Phase II. Finally, this chapter will discuss details of how obstacles to safe, clean, efficient and effective public transit, health clinics, libraries and continuing free legal financial workshops can be overcome. While this project has not yet begun formally, the hope remains that these sections which immediately follow may soon come into the implementation stage by interested communities. We move to the details of starting Phase I, now.

# **Early Years of Phase I: A Practical Start**

## **Public Health**

THE EARLY YEARS OF Phase I will doubtless be challenging, given American society's current levels of polarization. Many people seem to lack a working memory of the case of Typhoid Mary, who failed to understand and believe the nature of her illness, and passed it on to others. The additional lack of recall and understanding of the 1918 global flu pandemic further reminds us that history matters. It makes clear that we need far wider education in both history and in science. Education around the role of neighborhood health clinics in relieving pressure on hospitals, and in increasing preventative care can also happen informally. Discussions about condom dispensaries at local clinics, libraries, and train stations, for instance, can show how both safety, as with HIV prevention, and teenage pregnancy prevention, make strides in the short term and over the long term. Both situations also present strong arguments for accepting the Affordable Care Act's medicaid expansion in all states and territories of the US. Finally, having nurses and psychiatrists in all neighborhood health clinics close enough at hand to be of immediate assistance can also lower the pressure on the 911 system, police, and ambulance services, and even libraries, where librarians now may administer anti-overdose medications. At homeless shelters, full time on-site nurses could provide a place for shelter residents to access a regular health care provider, which helps all of society in the long term and even short term.

Setting milestones and metrics for public health clinic and service related issues, without the input of local communities, is an uncertain gamble, at best. Nevertheless, a first attempt will be made, here, to suggest some potential metrics and milestones for the consideration of communities, as this phase develops. First, the simple number of requests by local residents for a new health clinic, or for upgrades to their neighborhood clinics, can be one metric. Specific items, like Personal Protective Equipment (PPE) and free condom requests sent to clinics and Public Health Service officials from local communities may be another set of metrics to gather and assess, or at least publish and review, at this early stage of the project. Requests for and data regarding more nurses and other staff at each of the neighborhood

health clinics in an area may make a good start at understanding the current situation, and where to direct efforts from there, in each neighborhood. Likewise, studying the number of already documented requests for clinical services in local communities, while amplifying and extending those requests for services, both by republishing and also through other means of spreading the word about the need and ways to fill that need, can get started during this early period. Finally, showing the benefits of added nurses in schools, libraries, and especially in neighborhoods known as “food deserts,” which are particularly vulnerable, makes an important start. The number of reports and articles on this topic can be counted and assessed as part of the initial growth in these start-up stages.

Creating tools and activities within reach of every person, of however limited means, requires community input and engagement building. Some obvious tools, at first glance, for education could be social media outlets. The reach and ability to publicize needed community information should not be neglected. Press releases, tweets, FaceBook posts and shares, and LinkedIn articles can be utilized to amplify the educational work of these early stages, especially at this starting point of building a network from the ground up. Blogs and other outlets can pair with letters to the editor of local and national newspapers, as conditions warrant, to raise awareness of the public health needs of communities, and to advocate on their behalf. One idea may be, during the first six months, a “*one tweet a day for health*” campaign, to be taken up by a few enthusiastic volunteers to start the ball rolling. Another related idea is a possible “*1 walk away*” drive to get people walking together, discussing, tweeting and explaining the benefits of walking for both personal health, and community social spaces as well as public health benefits. In the first year, getting from up to a dozen articles published, anywhere from LinkedIn, to Medium, to blogs, to the New York Times, and reposted and shared widely, advocating the benefits of local health clinics and sponsoring local *Walk Together* times, would be a very good start. Within the first five years, having two dozen shares per month of articles and personal or community testimonials showing why we need more nurses in our neighborhoods might be good progress. By the midpoint of Phase I, a goal of reaching at least thirty tweets, shares on FaceBook and blogs, LinkedIn articles etc, per month, explaining the need and advocating for more staffing and funding for local health clinics seems

reasonable. Simple shares of articles, walking and talking, and “*sharing a smile for public health*” are tools within the reach of nearly every person in society.

Of all of the suggested actions above, perhaps both the easiest practical, and the most potent symbolic action that any person can take, is to share a smile on the street. If the overall goal of this project is to help move us as a society toward empathy, human dignity, and contribution, the easiest thing, yet also the most difficult thing, sometimes, that one can do for another human being is to acknowledge the human dignity of the other, with a nod, a friendly wave, or a smile. Walking, alone or with others, is also both a practical health activity, and a powerful symbol of standing and walking together, as with Rabbi Abraham Joshua Heschel’s famous remark that he felt like his legs were praying. This solidarity can also be shown quickly through an easy retweet of an article, which can add up over time, assuming that the articles are of high educational quality. Posts on LinkedIn may be taken more seriously than over other social media, and can perhaps generate more thoughtful discussion and advocacy for adding nurses and clinics to neighborhoods in more communities. Other tools may include creating drawings, stories, comics, and film, book, or TV show reviews with the theme of “*Sharing is Caring*,” while incorporating the walk together and share a smile ideas as tools within a tool, in this case. Any idea that can generate discussion of the need for a clinic on every corner moves us closer to our larger society also beginning to advocate for these needed changes on behalf of those who are less able to advocate for themselves: the most vulnerable in our society. Getting everyone involved in a specific activity can help build community engagement, and should certainly increase the discussion around community education in public health. Just remember Typhoid Mary and the 1918 pandemic.

## Public Transit

MOVING FROM HEALTH to transit, as we travel down the years from 1918 with a certain Irish immigrant to NY, and consider the state of mass transit in NY as one example, we look at the need for safe, clean, efficient, and affordable public transportation in every community. These early years will entail education, both of the general public and of the newly forming cadre of volunteers who wish to take on the challenge of educating all of us, and advocating for this vision of human solidarity. The starting years of Phase I, for mass transit, may be especially challenging given the low usage of mass transit among most of the middle and affluent classes. Educating the public on the benefits of mass transit, and telling the history of how widely used trolley and street car systems in many cities were before and into the early 1960's, should dovetail smoothly into advocacy for renewed public transportation systems of high quality in every community. Increased requests for adding light rail and trolley lines and stops, more bathrooms in transit centers and near trolley and bus stops, more frequent scheduling, and more cleaning of the centers and rolling stock will come from educating around and advocating for those benefits. More transit security and more sturdy shelters for every bus stop may increase middle and upper class support for using public transportation, particularly in light of the traffic benefits, as well as pollution benefits, to mass transit systems.

As to milestones and metrics for mass transit during the first years of Phase I, local communities will have to assess and set both, after taking into account the particular needs of their localities. Some suggestions, however, do follow. One idea is that one or more people could take a walk per day, sharing the reasons for these walks over any variety of social or other communication media. Walking as transportation, walking for health reasons, and walking for other goals are only some of the many possibilities. A "*one walk away from...*" sharing contest, with the modest goal of getting one share per month in the first year, could have people recount their goals and what they felt as they reached the milestone of just one walk away from completing that goal. Similarly, in the first year, one article on the connections between health, walking, and community as part of public transportation, like walking together to the metro or trolley stop, or "*and that's why we all decided to walk two miles!*" ideas would be progress. Apps can also be developed. Getting six shares of this article in

the next six months could also be considered modest but useful progress. Over the first five years, having six to ten regular transit riders or walkers posting on a weekly blog, Facebook page, Twitter account, or even writing a LinkedIn or Medium (free) article, could help boost visibility for public transportation. Finally, over this same first five years, one tweet per day more than the month before about local transit issues, and telling everyone how to reach their local transit board with concerns, shared by five people per day would be a decent start. Again, it must be left up to each local community to decide firmly on the specific details appropriate to the locales in which they live, since they know best, from living the experience on a daily basis.

Tools and universally accessible activities for this part of Phase I should clearly involve both using mass transit, walking to and from, or simply walking, and helping to raise awareness of their importance. The popular saying of “*I’m taking my BMW, as in Bike/Metro/Walk!*” has great application for all of us. For transportation, for health, and for us as humor and as life, B/M/W could be shared via anything from Twitter, on the walk, or by simply telling another soul the joke. Another idea is “*I’d walk x miles for...*” and “*walk a mile for community*” campaigns, with the point of raising awareness of how public transportation binds communities together. Getting two people, then four people, then eight people, then sixteen, thirty-two, and so on, to post shared tweets as they walk, could be fun ways to help publicize this activity that other members of the public can easily engage with, as well. These “*transit math*” tweets, like the walks themselves, and even sharing meetup times on the subway, trolley, light rail, or bus, for flash meetings about any transit concern, could help build community and solidarity among all mass transit riders. Even travelers visiting other cities could get in on the act, by inventing “transit travel” tourism ideas at home and abroad. “Try the ‘T’” tweets from Boston, or “ride in Rennes” from the automated light rail in that city in France, can remind us that even when taking a vacation far away, public transit is an important part of everyday life for many people, as well as a key part of dealing with climate change and helping bring about economic justice, and needs our support.

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THE CLEAREST ANSWER to any objections regarding the proposed upgrades and expansion of public transportation in our country is the fact that getting from point A to point B, the practical point of any mode of transportation, is neither as simple nor clear cut as we might like it to be. Transportation, and the mode of transport that we employ, directly impact our physical and emotional health, our safety, our living arrangements, jobs, and our communities. Bike/Metro/Walk and “*walking the extra mile for community*” are each therefore practical and symbolic actions, getting us there physically, to the places we want to go, and getting us there together, symbolizing the many steps in the long walk that humanity as a whole has taken to get us to this point in history. Looking to what we must do to move forward from here, walking together, apart from simply getting us there, gets us there in solidarity with other human beings. Likewise, a smile on the subway, or on the street, can go a long way toward easing tensions, lowering stress levels, and validating one another as human beings. Transit math tweets are another fun way of promoting multiple forms of learning while raising awareness and educating ourselves about the important role that mass transit plays in so many issues. From mitigating climate change and pollution, to saving on traffic and parking tickets, to building community in many ways, both online, such as humorous B/M/W tweets, to reminders of how important transportation is to getting to medical appointments, jobs, and cleaning up our environment, mass transit not only gets us there, but it can get us all the way there.

## **Public Libraries**

IN THE EARLY YEARS of Phase I, we should begin by reminding everyone how libraries help build community. Libraries have always been more than just information centers and lenders of books. They are also community safety nets, and gathering places for community members from all walks of life. Education and advocacy around the need to increase support for libraries may immediately bring to mind one recent point of contention: voting. Libraries have often been used as polling places for local residents, as just one example of the role branch libraries play, in particular, in the community. Another possibly unexpected role libraries are increasingly playing is as a safety net for people experiencing addictions, as librarians in some states are being trained to administer naran, a prepackaged nasal spray used by first responders for reversing or preventing opioid overdoses. Many libraries in vulnerable neighborhoods are also hosting the rotation of social workers on an occasional basis as information providers and referrers for troubled members of the community. Libraries have always been community meeting places, and, as the former DC Central library, the Carnegie Library reminds us, often also the only places where residents of all races could meet without the onerous rules of racial segregation following them through the door (Jones, 2014). Today's crying need for increased staffing, bathroom upgrades, and extended hours, just for starters, requires educating the non-library going public, while building up the patronage levels, and advocating for a far more robust library system, in the interest of all of society.

Metrics and milestones for increasing support for local public library systems, as well as connecting those systems with each other, and more closely to university library systems, should start at the local branch library level, unless a given community decides otherwise. Clearly librarians or former librarians, in particular, would be well placed to help. A good start might be to have library restrooms cleaned every hour, and a plumber come in to do maintenance twice per week, or more as needed. So would increasing the number of book purchases for local library systems, especially in cities that have larger vulnerable populations, by 50% per year, and adding a similar percentage of additional staff, with a corresponding increase in book maintenance and capital budgets, within the first five years of the project's start. Further, one free local financial law workshop per

branch per week, along with an annual celebration event planned, perhaps at the main branch, can raise visibility and remind residents of these events. Clearly, connecting each of the InterLibrary Loan systems between cities around the US should be quite doable within the first five years, and finally, physical plant must not be forgotten. It may be ambitious, but not impossible, within the first five years of Phase I, to see one new branch library built in every community or city across the country. These milestones might be difficult to achieve in the start of a brand new project, but with the infrastructure support already promised by President Biden, these milestones are absolutely doable, if we will it.

Tools and activities for accomplishing those milestones, and the mid-phase goal, can be as simple as sharing a post over social media. One measure might be to reach 2000 retweets per day, over the first five years of Phase I, of a tweet related to public library users mentioning this project. One new daily library walking group starting up per year in every city may be ambitious, but is also completely doable, within the first five years of beginning this project. Likewise, one tweet per month, in the first couple of years, by project volunteers in their communities to say that “I just asked for more library funding in my city, as part of #ProjectDoBetter!” is entirely possible. One article per year, in each city, with the handout attached, on how “I just gave a free debt law workshop at my local library!” sharing a link to all of the information from the workshop, should be doable, across the country, by the middle of Phase I. Any careful volunteer, who pays attention to the details of local Statutes of Limitations, updated laws on debt-buyers and time-barred lawsuits, for example, can give such a workshop, in a public library space, and obviously, listing current books available at that branch, to encourage library patronage. Finally, a dozen tweets per year reminding us of how any volunteer or library patron has “just requested a book purchase,” for each library system, should be easily reachable as a milestone goal during the first five years of Phase I. These activities are easy, accessible, and should help to generate both interest and support for this part of our project, as it begins to pick up momentum in the start-up stages.

Looking at these activities, and more ideas are eagerly awaited, as communities find volunteers dedicated to moving this project forward over the next few generations, we hope to show how there are both practical and

symbolic reasons for them. First, tweets, in particular, are very easy to produce, and practically everyone has access to Twitter, which can also be shared across other social media. The symbolic act of taking back a part of social media for good, by using it to spread a message of hope and ways to help, is also an important part of this choice of tool. Walks to the library are another two for one deal. Walking brings an immediate physical health benefit, as well as transportation to the library on one's own two feet, and of course benefits the library via increased patronage. Walking has also been a potent symbol of getting to a better place. While writing articles with accompanying handouts may be a bit less easy, it is not so difficult as it may first appear. Many states, like California and Maryland, have their entire current legal code online, with good and well-verified explanations by authorities with experience in finance law. Given the time to carefully investigate and explain these laws and look at a few current applications, any volunteer can write up a lesson, with sources, and speak at the library. Leaving the handouts for local residents to find more information is both practical application of free continuing education, and symbolic of independent learning. Offering these workshops at the library also both boosts library usage, and symbolizes 'leaving no person behind' in the community, as they are accessible to all members of the community. Finally, sharing social media postings about book purchase requests supports authors as it supports libraries, and makes a symbolic request to leave no reader behind. We now turn to how a more generalized sort of free continuous learning can have an even greater impact on society, moving us forward in both this project, and also in the world at large.

## **Public Financial Knowledge Infrastructure**

THE FINAL PIECE OF Phase I is Pro-Bono legal-financial updating for the general public on a regular basis. What is possibly the most nebulous system of free or pro-bono financial-legal continuing education, as we start this phase, must be built up, partly from scratch. It is a crucial yet often unseen part of our social infrastructure. It rests upon the physical infrastructure which meets society's more basic needs of health care, transportation, and communal gathering and learning spaces, via the public library system. Educating and advocating for this new yet not so new form of continuous education should be fully cooperative, shared, collaborative work, bringing into greater use the multi-media technologies, the arts, social media, and as many other tools as possible. Examples of topics needing urgent education for the wider public include Statutes of Limitations, the relationship between homelessness and medical debt, how to defend on expired debt lawsuits, and changes in local and state legal statutes. This last is a point that bears repeating: laws and statutes change often, in states, and are also almost all available online, as a matter of public record. But knowing that this information is publicly available, and knowing how to access, and how to use it are different things. All form part of the knowledge related to 'Financial Self-Defense' which every member of society should be updated on regularly.

Moving to ways that we could measure the starting progress of this movement for free pro-bono financial legal learning, we begin, as always, with honor and with empathy. Honor for the obligation of all of us to be informed and rational members of our society, and the empathy that is required to keep our society functioning. By the fifth year of this project, though it will still be in it's infancy at this point, it should be reasonable to expect to be able to hold at least one seminar per month in several cities. Volunteers can teach on the importance of and distinction between the various types of statutes of limitations, and how to find them for their state. In a similar time frame, it should be possible to find volunteers to present reports on the relationships between medical debt, debt buyers and collectors, debt validation, and local laws regulating how debtors may be treated by original creditors, debt collectors, and debt buyers, both under federal law and in state law. Particularly important, during this time frame, is to find volunteers willing to research and present workshops explaining

the need and ways to ‘reply’ to a legal summons, and how to deal with a debt collection case, in that volunteer’s state or community. Many counties, such as Montgomery County, MD, also have additional policies, for instance, forbidding hospital discharge to the street, which should be looked up and discussed for wider dissemination. Within the first five years of Phase I, there should be many interested volunteers able to research and present a short workshop explaining the local policies and state laws governing pre-trial diversion, or intervention, and whether it is equitable, or requires payment, as well as citing studies to that point showing results of those policies in their local areas. The same can be applied to finding out about and discussing the policies related to Body Attachments, cash bail, and other important policies, such as the use of choke hold tactics in local policing. Informing the public on where to find all of these legal codes and policies is the primary objective of these seminars, so that upon leaving, every participant should be able to find them and look them up again, and share them with other members of the community.

Tools for accomplishing the above tasks will need to be developed, alongside the use of existing tools. Some simple tasks within the first five years are the creation and sharing of hashtags like #ProjectDoBetter, and other appropriate tags for the milestone tasks that will take us through this phase, related to public health, transport, and libraries, and tying them all to Public Financial Knowledge Infrastructure as one whole, with daily shares on social media. Some activities related to these tags could be, for instance, “Walk with me to learn to be financially free, at the library!” tweets, blog posts, and Facebook shares, to start with. An easy 1-minute activity could be a daily tweet of one law code quote from the state legal code of each volunteer, from the debt section of their state legal codes, with links on where to find more, such as the official state web site for that state’s legal statutes. Volunteers could also share just the web sites for the online legal codes in their states, with an explanation of the importance of those links, and why they are reliable. By the fifth year of this project, it seems reasonable to hope that at least one volunteer per month is giving a seminar explaining Statutes of Limitations, with references on handouts for easy sharing, in several communities. Similarly, it seems reasonable to expect that by this point in the project, at least one seminar per month will be

given, in several communities, on debt collection studies for their state or county.

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IN RESPONDING TO THE question of why it is important to make ongoing updated free financial legal learning a regular part of a monthly or annual routine, one need only point to the number of people, in the general public, who cannot cite the four Statutes of Limitations for their state of residence. It is important to know this and to share this knowledge. The many Americans in debt, for medical reasons and for other reasons, need to know how to find this information, and those who are not in debt also need to know how to find it, both for the sake of those who are suffering under often undeserved debt burdens, and also for the sake of those who have no debt, but do not understand enough to prevent making mistakes that could lead them into debt. Some activities that may be able to help bringing us to this point include walking together to the library for financial freedom seminars (not, we add, about making money, as is usually meant by 'financial freedom,' but rather around preventing money from becoming a noose around our necks, whether we have much or little...). Walking together in this way is practical, for the learning, of course, and also symbolic of being in this together, and walking through it, together. This part of financial self-defense, referring to the next step in the project as we prepare for Phase II, is needed for self-evident practical reasons in daily life, and also shows the ability to help others to learn crucial life skills and how to develop them independently, as with finding the various state legal codes online. Clearly, sharing references to state legal codes is both education for citizen's rights, and also symbolizes the rule of law to which we all agree. Having volunteers in each state makes more possible, and also builds solidarity. Sharing studies on debt collection tactics and outcomes, especially across counties, shows that racism is still very much alive and well, and how to help end it. Next, we move to the later years of Phase I.

# **Later years of Phase I: Practical Points**

## **Public Health**

THE LATER YEARS OF Phase I should build upon the network of volunteers recently begun while continuing to educate around public health issues, advocate for more free public health services, and begin the task of seriously lobbying and building a grassroots movement to finish these goals within their appointed time frame. Communities, and the groups of volunteers dedicating themselves to this part of Phase I, will be able to report on the progress made thus far in attaining their milestones, particularly those for education around the need for a robust public health service, and to decide how to continue. Advocacy for public health is advocacy for all of our health. This needs to be the paramount point being made by all communities on this issue. Serious lobbying must focus, in particular, around federal policy designed to help pay for greatly expanded mental health services, and even pushing for a psychologist on every corner. This will be the time to finish the implementation of getting a public health clinic on every block, and for starting to evaluate our goals for this part of Phase I. New tools and more volunteers to help with the new lobbying push will both be essential. In addition to checking the timeline, and deciding whether more time, at the most another five years, may be needed, the metrics should also be evaluated, to determine whether they need adjusting.

Setting milestones and metrics for public health clinic and service related issues, at this stage, should be a bit more rounded out, as a process. At the mid-way point, now, there should be just enough perspective to determine if the set of milestones, and the metrics for showing how quickly we are reaching those milestones, are sufficiently well adapted to the communities and purposes they are trying to serve. By this time, the Affordable Care Act should have been expanded into all states and territories of our country, and there ought to also be a public health clinic in every neighborhood. There should be a public health clinic within a reasonable walking or cycling distance from every person's home, including in rural areas. Every school of every kind should have a nurse on duty, including community colleges, and continuing education facilities and shopping centers. Not only are they



there for when shoppers have emergencies, but they can also serve as information relays, responders for questions, and even very quick light blood-pressure testing or down-time aid, of a sort. There must be a full time nurse and a full time prescribing therapist or psychiatrist available 24 hours/day, 7 days/week, every single day of the year, at every single shelter: battered women's shelters, homeless shelters, etc. And these milestones, as well as the metrics for finishing this phase, may need changing based on the needs of each community. That will be for the volunteers in those communities to decide at that time.

The tools and activities for this part of Phase I should now, five to seven years into the project, be relatively regular in updates, engagement, and developing new examples of both. Joined to the now familiar 1-minute acts should, at this point, be the start of legal campaigning and possibly even strategic lawsuits, as used in past times by the NAACP, the SCLC, and other civil rights organizations while pursuing complementing tactics simultaneously. We should begin to intensify our "*1-minute active aiding for democracy*" actions, with ideas like '*post cards for public health*' and other ideas to get and keep the attention of law-makers on the goals around public health, for this phase. Supporting the US Postal Service would also be good. Getting law students to work together with medical or nursing students to target states in which the ACA's medicaid expansion has not yet been fully implemented, or where there are not yet clinics on each block, could also be fruitful. Deciding how to get organizations like the ACLU and the SPLC or ProPublica involved more deeply in the issue of medical debt related lawsuits may also prove most productive at this stage, once some progress has been made on building up a cadre of volunteers to help with footwork of various kinds. Finally, giving workshops and seminars that include updates and comparisons with the free publicly accessible health care systems in countries like Denmark, France, and New Zealand should be taken a step up, given more often and with more references to the current state of affairs in our own health care system, and how to improve it.

The last years of Phase I ought to have shown how the actions taken by volunteers for this project have been of practical use for individuals and communities, and symbolic importance for cementing the solidarity of communities engaged in this process. The obvious practical importance of

having a robust public health system for both individuals and for communities may still need to be demonstrated. What must be shown by this project is how, in concrete economic and public health terms, this work has helped both the middle classes and those who currently decide where to allocate our resources. We must also show how the lack of health care in other places, even far away places, leads to health care problems for all of us to deal with, sooner or later, as with smallpox in 1947 NYC, the 1918 flu pandemic, Covid-19, and even the 2018 Hepatitis A outbreak among local homeless persons in San Diego. The *post cards for public health* campaign, in particular, is one that should be used to springboard into lobbying lawmakers, while reminding us symbolically of the love of getting a handwritten letter from a far off grandparent, for further improvements. Such grass roots acts, the 1-minute acts included, though they may be less ‘real’ for some, can help consolidate the movement as really working to accomplish a set of specific goals for the common good.

## Public Transit

THE LATER YEARS OF Phase I, for mass transit, may be fraught with many time related challenges, as we work to complete the task of educating the public on the need for the middle classes to ride and advocate for funding of public transportation. Lobbying must be strongly taken up by the more well to do members of society, as they choose to use their cars less, and ride mass transit far, far more. This will show that all of the public is serious about improving mass transit, for our freedom, and for our planet. Many job advertisements include a requirement for “own reliable transportation” as a condition of applying for, or actually obtaining, employment. This should be prohibited, as it discriminates against the many people unable to drive, and also against the improvement of the very mass transit systems that would solve our problems. Education and policy advocacy, moving into the lobbying phase at this point in the project, should also focus on the long term benefits of mass transit in a variety of ways, especially of rail, for society. Another way in which we could expand the benefits of rail transportation is to make the price of nation wide rail transport, now in the hands of Amtrak, roughly the same as the cost of public subway transportation in most cities, as Austria is doing with the Klimaticket (Jones, 2021). Expanded ridership could well pay back this cost much sooner than we think, if high speed trains become the norm quickly enough. This point in the project should also see the expansion of lobbying for light metro systems, like the VAL, or automated light rail line, in Rennes, with a stop within one mile of every place of employment, and of the average person’s home. One more innovation for mass transit may come as a surprise proposal, but it may add nuance and utility to the public transportation experience. Several choice tiers of public transit could be offered, including free fare for those who wish to stand during their trip, the standard fare for seated passengers, and a slightly higher fare, waived for students, for those wishing to use ‘**study compartments**’ with desks or tables, during their commute.

Phase I should be fairly straight forward in terms of determining whether we have hit our public transportation milestones. There should, by this point or shortly thereafter, be free door to door transportation provided for the elderly and for those persons permanently or temporarily disabled, unable to navigate the mass transit system. This should be an automatic

service, provided without the need for tokens, or long waits on the telephone to access these services. There should be in the works, by this time, firm plans for a light rail in every city connecting to airports, schools, hospitals, and obviously shopping, etc, easily within reach of every housing development so that there is no need for a car, if one does not drive. It seems reasonable that there should be a light rail stop, preferably, or a bus stop, within one mile of the average person's home, in both the cities and in the suburbs, and within two miles does not seem unreasonable in rural areas. By this time, or at the latest, by the end of Phase I, there should certainly be connected rail systems, allowing one to use public transportation, to all cities across the country. Safe sidewalks, level and with cuts in appropriate places for those who need to use canes, walkers, or are simply unable to step up and over a curb, and fully protected bike paths, with hard barriers between the bike lane and vehicular traffic, should, by the end of Phase I, be provided all the way from every residential area into every mass transit center.

The tools in use, as with the activities, like our *1-minute activities for togetherness*, should be joined, at this point, with pursuit of greater lobbying and legal action, in service to public transportation that is truly accessible to all residents and visitors to our country. Walking and social media activities should continue apace, gathering steam, as we see, acknowledge, and act upon the increased need to develop new tools better suited to the growing awareness and use of mass transit. Lobbying for some level of free mass transit, perhaps beginning with the standing passengers, and of course completely free travel for the elderly and disabled, should begin at this point, if it has not already started, and must remember to help raise awareness, educate around the benefits of this new policy, and advocate for it among both our lawmakers and the upper classes, at the same time. Getting middle and upper Socio Economic Status residents to use mass transit could go a long way toward solving many of our society's problems, in addition to the transit system itself. Building empathy begins with being in the same boat, or on the same train, in this case. While '**study compartments**' may be new for American public transportation, it is not a difficult thing to add, and could encourage not only students, but professionals like lawyers, professors, teachers, business people, and others who need to use their commuting time productively to

read papers, mark up plans, or simply to think and brainstorm new ideas onto paper, with a desk or table to facilitate that task en route, to work. Adding to the set of new tools could be something like a '*walk 1 mile, bike 2, together for commuting with community*' days, possibly even making fares free on those days, in order to encourage them. Finally, increasing the campaign for 'Transit Tourism' could result in large gains in both visitor ridership, and in residential ridership, particularly if residents volunteer to show visitors the hidden gems of their communities.

Finally, it should be obvious that fully accessible and dependable public transportation is a crucial common good which needs robust support and upgrading. The multiple nuances of transit, such as standing, seated, or study, needed to fit the needs of travelers and commuters, fill both a practical role and a symbolic role. The practical is that of actually meeting the needs of different types of commuters, while the symbolic is that of getting to where we need to go, with what we need done, done. For those commuters, in particular, who need to use that commute time to do homework in peace, the study compartment can be both practical, for getting homework done during otherwise 'dead time,' and also symbolic of hope. For a young student pinning her hopes for surviving and thriving in this world on getting an education while working full time, this hope is crucial, not only to her, but to all of our society. Transportation, in general, has always been both a practical way to get around, and also a representation of freedom. It should be such for all of us, without exception. The graduated levels of seating serve the practical purpose of meeting the needs of diverse travelers more efficiently, while symbolizing the fact that there is a wide variety of tools and solutions available to us, if only we seek to create them together. Finally, we hope to see another phenomenon beginning to take off, possibly even around the world: Transit Tourism. This kind of tourism, apart from being more environmentally friendly, and even local economy friendly, not to mention meeting the transport needs of the tourist, also offers a symbol of hope, for all of the world.

## **Public Libraries**

EDUCATION AND ADVOCACY around the importance of public libraries must become lobbying, as the time grows closer to the start of Phase II. While we are accustomed to all public libraries being free, here in the US, an even better state of affairs would be a regular and normal connection, easy for all patrons to use, between the public library systems and university libraries, so that any resident could freely access all academic journal articles, for example. Advocacy, more urgent at this point in Phase I, must show the need for more group and individual study rooms, in each and every branch library, with power outlets and good WiFi, and push lawmakers and even private funders, if need be, to make this happen. By this point, near the end of Phase I, it is taken for granted that libraries will all have much better internet access for patrons and staff. Something that will likely continue to need more pushing for is the idea of auto-cleaning restrooms, as many rest stops on highways in France already have, outside of each branch library to augment the restroom facilities already in the library building. This is especially important in particularly vulnerable inner city neighborhoods. Finally, every neighborhood branch library, should be open and staffed 24/7/365. With sufficient support, this will not be a problem, particularly if a community youth center is also open next door to each library branch, to give youth a place to come play, relax, learn, and get homework help at the library or do research, whenever needed.

The measurements by which we judge our progress in regard to libraries can include the usual statistics, and may also include information kept by the volunteers working on this part of the project. The metrics decided upon earlier in Phase I should now be used, after the half-way point, to see which way a given community needs to go to improve public libraries in order to meet the overall goals they have decided upon. One easy metric is whether every branch library in every community, as well as the main or central libraries, are lending some form of e-Reader out to patrons, as well as lending in all media, like DVDs, paper, etc. Another is whether each branch library now has at least two reference librarians available all day. The question of why certain small branches may need two trained librarians can be answered by looking at the upswing of patronage, and the increase in complexity of questions fielded by librarians, as more and more of the population begins to use the library system for more complex research, as

well as for ordinary reading. It is hoped that the level of average reading will also be upgraded, so that much more of the general population becomes used to reading and engaging with academic publications. Clearly the numbers for maintenance and other staff in each library system will also be a key metric for community volunteers, as will book purchases and general book repair and capital funding. Most importantly, though, will be the number of new branch libraries being built within easy walking distance of the average person's home, school, or office.

By this stage, the tools and 1-minute activities that have been used since the start of Phase I should be joined by a legal push to get lawmakers, and laws, in line with the robust public library system that a strong democracy needs. Community members walking together each day to the public library make practical demonstration of health benefits, learning, and solidarity. These walking groups symbolize the long walk of peace that leads to freedom, recalling the freedom marchers of earlier civil rights campaigns. It must never be forgotten that this project is part and parcel of civil rights, as a part of Human Rights. By the end of Phase I, every library branch should have at least one conference room, and free nightly lectures open to the public on a variety of topics. Social media continues to be an important tool. Added to this, now, should be the setting of appointments and scheduling of groups to walk to lawmakers' offices to meet with them and discuss the progress of this work on building a robust public library system. By that time, an article per week in each library's newsletter (created by volunteers for this project, if need be) should also recap the local financial legal workshops recently held, and coming up soon, at each branch. Handouts from lectures, seminars, and workshops should be available in each branch library informing patrons how to find more financial legal information for themselves.

It is difficult to imagine why one would object to upgrading our public library system, since libraries serve all citizens. Tying the library system to a rotation of ongoing consumer legal updates and seminars may be a good way to bring law students and librarians together, which benefits any republic. This way, the sight of the next generation of legal scholars working together with librarians to help every person help every other person is a powerful practical step, and also a powerful symbol of the rule of law. Free information, obviously, is an important part of being free,

oneself, to learn and to engage in and work with our democratic governance mechanisms. This is all part and parcel of freeing ourselves and helping others to be free. Finally, law students and librarians sharing knowledge and working together is not only about the relationship between learning and the rule of law, but also about breaking down 'knowledge silos' and helping people both as individuals and as members of the larger society to move forward. In this way, we all move forward, together. This movement, particularly where the next generation of legal scholars is concerned, becomes especially important in the fourth and final piece of Phase I's Public Domain Social infrastructure, the system of financial knowledge seminars.



## **Public Financial Knowledge Infrastructure**

THE SYSTEM OF FREE financial-legal public education, as we reach the mid-point of this phase, must be built up to fit the project's purpose. These free and freeing activities, from walks to workshops, on financial legal ongoing education, advocate in and of themselves for democracy. Now will be the time to check on the timeline, and also to begin pushing harder on legal avenues, from letters to lawmakers, to lawsuits, if and when necessary, just as used by the NAACP in their coordinated campaigns with the SCLC, to bring about economic as well as social justice. Public Financial Knowledge Infrastructure is an integral part of education for citizenship. By this time there should be daily retweeting of posts, comments, articles, and workshop schedules on Statutes of Limitations (SoL) by volunteers in each state. There should also be daily article re-posts and discussions on social media, blogs, and in person, between volunteers and the general public, in each community: medical debt in particular has long been correlated to creating and prolonging the experience of homelessness by two years or more, in some places. Advocacy, especially by law students, should be paid for, in anything from local currencies to student loan forgiveness, to free food, as they give their time to present seminars and workshops in each community, in every state. Finally, lobbying to update all SoLs and remove the practice of requiring accused debtors to defend themselves in court, especially on Time-barred debts (if indeed validated), should become especially intense at this time.

Measurements should be looked at to determine whether the milestones for this part of the first phase will be met, and whether this, in conjunction with other parts of Phase I, merits extending this phase by another five years. By the end of Phase I, which will be decided by each community for themselves, and thus may result in overlapping phases, by location, there should be weekly seminars being given on the SoL for that state, in each major city of all 50 states in the union, DC, and territories. Each week, there should be at least one report on debt collection activities, and on the outcomes of these activities for those pursued by the collection agencies or creditors, by county, in each of the fifty states, and in each Ward of the District of Columbia, with comparisons to nearby counties by SES level and court paper filing requirements for that jurisdiction. By the fourteenth year of this project, weekly '*How to Reply to a Summons*' seminars should

be in place, in every branch library, in every city of every state and territory in the United States. These seminars require, it will be reminded, no money nor payment, only willing hands to do the labor. Likewise, weekly seminars disclosing the state of pre-trial diversion or intervention in each jurisdiction, as well as the legality of body attachments, cash or money bail, and any other priorities which the local community may deem to be most important, should be held in easily accessible locations for the public, with handouts to take home and share. Finally, pre-trial interventions, body attachment, and cash bail should be either ended, or in the process of being ended, in all states and territories across the country, with strong lobbying of lawmakers, legal proceedings, and other forms of non-violent direct action, if necessary, as agreed upon within each community.

At this point, we will have passed the mid-way point of Phase I. The tools and activities which have been developed for other parts of this phase can also be applied to this part of Phase I. The 1-minute activities and other tools should now be joined with campaigns to get the attention and agreement of lawmakers, including lawsuits, brought by organizations like the ACLU and the NAACP, if needed, as partners in this work. Weekly criminal justice reform re-posts, retweets, articles, workshops and handouts should, by this time, be being presented in every major city, in each state and territory of the US. Workshops and seminars with free handouts to share on debt law as it has changed, as well as ongoing activities like *“Free Walks for Freedom from Debt”* and letters to lawmakers regarding, in particular, medical debt as a problem to be solved alongside increasing support for a truly robust public health care system, should be happening in every community, in every major city, and in every state and territory of the US, on at least a weekly basis. Other 1-minute activities, letter writing and delivery campaigns, education, advocacy, and lobbying tools should be developed by committees of volunteers in each community, based on the needs and assets, abilities and unique strengths found within those communities. As these tools are developed, they should be shared, in the context of the problem being solved. Particulars of each solution, and community for which the solution worked, should be included in communication with other communities, far and near.

It should be remembered, first of all, that the very act of giving, attending, or discussing a free financial legal seminar is both practical and symbolic.

It is clearly practical in that people are learning a very important set of connected pieces of information that we all need in our daily lives. It is symbolic in that there is no more powerful symbol of democracy than sharing the rules of how our law works, especially our laws in relation to money, and how it affects the *demos*, or the people. Ending the scourge of having to pay for pre-trial interventions or diversions, the permitting of body attachments, and the requirement of cash money to make bail, is a crucial act of equity, and also a symbol of hope, and of the earnestness of society to make good on that promise “that all men are created equal.” Or at least, to make a real start on making good on that promise. Any citizen in fear of unjust treatment is bad for both the rule of law, and for our democracy. Therefore, continued walks, use of social media and other tools for education and advocacy, and lobbying of lawmakers for support of free workshops for changes in the criminal justice system tie in with the need for solid library systems, just as they connect with the need for robust public health and transportation systems. Some will ask how we can afford to pay for all of this, which is a fair question, looking at it from where we currently sit. But, it should be remembered that not all of this actually needs to be paid for. What it will take is a cadre of volunteers dedicated to working for peace, democracy, and empathetic education, willing to do the learning required to then help teach others how to learn, and how to pass that learning on, so as to create a ripple effect down the years and generations. Creating the structures that new tools will fill to help all of us build a better, kinder, safer Democracy, does not depend on money. It depends on time, effort, and the faith that it is possible, and worth doing. That, we can certainly pay for.

As we leave our vision for building better public infrastructure, we look to the concept of adulthood. Having the space that a good public health care, transport system, library system, and financial knowledge educational system can provide gives us the space to breath, and to reflect. Reflection is a key skill in the constituents of a republic. A more robust conception of adulthood could help us learn to think more rationally, and to evolve a habit of reflection, free of the existential fears of not having health care or transportation, or not knowing how to defend ourselves financially. All members of our society will then become more able to contribute, and more likely to find better ways that they can contribute. After all, it takes finding

the best in ourselves and in others, and nurturing those better angels, in order to become the excellent society that we can be. We chart a course for arriving in that place within another twenty years, coming up next.



# **Chapter Seven: The Adulthood Service Challenge (Phase II)**



## Chapter 7 Introduction: Phase II -Conceiving Cultural Change

In the early years of Phase II, after the hard work of Phase I, and building up our physical infrastructure while starting a new system for continuous rotation of upgraded financial legal learning, this new stage may at first appear a bit esoteric. The prerequisite education needed, in these early stages of Phase II, merely to see why a new type of education is necessary in our country, may be lacking for many, if not most people. The tools for measuring the kind of progress we plan to make during this second phase may also need to be created nearly from scratch, while being shown to be of practical use. The declaration of intention to undergo the Adulthood Service Challenge may appear to have little practical use, in these early stages, as might The Challenge itself. Nevertheless, there is a strong practical and symbolic value in proving one's worth to the community, and to oneself. The usefulness in multiple ways of this new rite of passage will have to be proven early on, during these first years of Phase II, by a group of dedicated volunteers, some of whom are hopefully intent upon undergoing The Challenge ourselves. These early years will need to see decisions around prerequisites, declaring sincere intent to take on The Challenge, sorting out the reasons for which each candidate wishes to undergo this Challenge, and then of course, creating some appropriate form of modern ritual to then confer recognition of success upon those candidates who manage to meet all of the requirements. That may be a lot to ask in just five to seven years, considering that this will be an entirely new concept, the idea of having more than just the turning of eighteen years of age, to determine who is an adult in our society. While the consequences of passing or failing The Challenge may not yet carry great weight, the need is clear, and the benefits will also become clear, with time.

Immediately we come upon the first problem with creating this Challenge: to whom should it apply, and by whom should it be created, evaluated, and recognized. Who will be the volunteers in communities that start this process of creating a new adulthood rite of passage? From where will these volunteers draw inspiration, knowledge, and the courage to dare to create something new for our modern world, from an ancient human need, and an

ancient human response? The implementation stage, at the middle to later years of Phase II, will need to have answered these questions sufficiently satisfactorily to move forward with the work of setting any prerequisite requirements in motion, in communities where this has been decided to be the case. Communities that choose to allow candidates to move forward without meeting any prerequisite requirements may wish to coordinate this with other communities who have decided differently. The Declaration of Intention and reasons for attempting The Challenge are also left up to individual communities to keep or to dispense with, as communities decide what is most in line with their needs. Again, this may encounter translation difficulties, so to speak, as candidates who have been recognized as having passed The Challenge in one community seek to enter or have dealings with another community whose criteria may be different enough to be incompatible with their sense of Service Adulthood.

By the later years of Phase II, the work of education, advocacy, and also lobbying, will have to have begun around changing the way our education system recognizes the ability of any given person to accomplish a given task. This rite of passage is about the knowledge and skills that each citizen of a republic needs to make logical informed decisions. It hangs on critical thinking with empathy, and the rest are details. We move to those details now.



# Creating Phase II: The Early Years

## Prerequisites

THE FIRST FIVE TO SEVEN years of Phase II, where the prerequisite requirements for attempting The Challenge are concerned, will be interesting, to say the least. Educating the public around the multiple ways that people learn, and the multiple skill sets that every member of our society needs, will start the process. Advocating to meet the needs of every person, including the need to stretch oneself as far as possible, will form an important part of deciding what, if any, prerequisites to set in preparation for attempting The Challenge. Part of that decision can be based on the practices of other cultures, but the needs of our modern society, community by community, should be the key reference point for this issue. The focus must remain on solving problems for here, now, over the coming years. The next question, or indeed perhaps the first question, will be one of transparency and buy-in from the entire local community. Who makes the decision of whether prerequisites are needed, upon what basis, and in consultation with what other groups of people? In essence, who is setting the agenda, and does every affected party have a voice in that process? This is a key element that must not be left out of the process, from the very beginning. The entire community as a whole, to the greatest extent practicable, must be allowed to weigh in on the criteria for choosing, or passing up on, prerequisites, and upon what basis. The crucial question of who picks the decision-makers and how that process itself is decided upon, and for what reasons, will determine the extent to which this project succeeds in each community.

The sets of measurement tools, and the milestones for the early stages of Phase II, for prerequisite decision-making by interested community members, in particular, will take creativity and holistic thinking. Deciding under what circumstances, for example, and why a community might want to make adjustments in the set of required prerequisites for a specific candidate is one of the structural questions that will need to be decided early on by committees of volunteers in communities wishing to embrace The Challenge. Deciding more generally, how to add, remove, or otherwise make changes in the normal set of requirements for candidates to meet

before they are allowed to attempt to undergo the new rite of passage should be set, but not in stone, from the beginning of this process. This will allow a sense of definition to be presented to the community members who may be interested in helping or giving input on this project, and begin the process of setting an agenda for the work. An initial milestone for the first five to seven years might be to have between three to five different communities committed to making decisions and starting the process of reporting on the set, if any, of prerequisites for their communities. Further milestones will need to be set, along with the corresponding measurement tools and criteria, by each community for its own work during Phase II. Accordingly, some sort of central email list, social media group, blog, or other type of open online community portal should be created to facilitate communication between community committees and even merely interested members of the various communities, in as transparent a way as possible.



TOOLS AND ACTIVITIES developed previously will likely need updating for The Challenge. The question of whether to include prerequisites could become a thorny issue in some communities, and that should be thoroughly documented for the benefit of other communities who are or will be working on similar processes. Lessons should be drawn from this period on how to handle such difficulties later with more grace, empathy, and efficiency. It will doubtless not be an easy process, but it will be worthwhile. Tools will clearly need to be drawn from as many areas and disciplines as possible, including from the arts, multimedia and social media, literature, teaching tools, and ideas from as many interested and sincere people as possible, from all over the globe. Free internet and WiFi, especially on all buses, trains, and trolleys, will be especially helpful for this, as already exists in much of the Washington, DC metro area. Less tangible tools, like language learning, should be remembered as part of the task of building empathetic flexible thinking. Older tools like the Holocene Calendar, even if not fully adopted, can still help raising awareness of the need for a universal time reference to human endeavor, and how markers of time, like calendars, shape our frames of reference, and thus greatly influence how we think, and what we attempt to do based on those ways of thinking. Because, if cultural change takes longer than physical or

infrastructure change, how do we know that we are, in fact changing, without new tools to demonstrate those changes?

The Prerequisites to The Challenge are designed to meet the needs of modern society. The practical and symbolic outcomes must build empathy, kindness, and critical thinking for the long term benefit of individual and societal potential. The suggested requirement that every person have enough free swimming lessons to at least float, for example, clearly meets a practical need, while symbolizing the fact that we all ‘sink or swim’ together. As the global Covid-19 pandemic has thrown into stark relief, problems in one part of the world have absolute effect on other, even richer, parts of the world. Floating with “a rising tide” will only work if all of us have sturdy enough boats (President John F. Kennedy, 1963). The need to be able to navigate not only reduces pressure on local Search And Rescue teams, especially in rural states, but also symbolizes the ability of each of us to navigate the systems we have created to make society run smoothly. It further symbolizes our growing collective ability to navigate problems in this world together. The requirement to have free self-defense classes, in physical, emotional, financial, and health related self defense, should be evident for practical issues. The ability to stand on one’s own two feet, to tie a shoe while standing on one foot, and to teach others a bit of Pilates or Tai Chi, all symbolize both physical and emotional health over the long term, as well as the obvious need for personal security in various realms. To be the master of one’s fate, one must know how to captain a ship. Thus, from blocking punches with the core muscles in swing, to blocking illnesses by developing those muscles that support the back, good posture, healthy digestion, and alert minds, the variety of types of self and health defense are crucial for individuals, and for our society.

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## **Declaration of Intention to Undergo The Challenge**

EDUCATION AND ADVOCACY during the first years of Phase II, where the Declaration of Intention to attempt the Challenge is concerned, will be around the need in each community to decide if a Declaration will be required of each candidate, and if so, to whom it should be made. The first decision that any community must make is whether to require such a statement from some or all of the potential candidates. If it is decided that this Declaration is to be required, or even suggested, then that fact should be made clear publicly in an accessible way to every potential candidate who might wish to apply. The acceptable ways in which candidates may communicate, and to whom, must also be stated clearly and publicly, with transparency and accessibility for all, in a secure manner so that while identities may not be made public, they should not be easy to fake. It may be seen as necessary, depending on the community, to ask candidates to explain how they came to want to try to undergo this Challenge, in terms of both the circumstances, and their final reasons for deciding to attempt The Challenge. It seems entirely reasonable for communities to want to know as much as possible about the reasons that a person would want to attempt such an arduous process, and why in that specific community.

Milestones for the Declaration of Intent will obviously require a way of notifying relevant community members in as secure and accessible a manner as possible. But notification is not only a matter of deciding who the potential candidate must tell in order to start this process. The question also arises as to whether the family, friends, school associates, and other people close to or known to the potential candidate should be consulted, asked, or informed, particularly when the potential candidate is a child or a person considered to be vulnerable. Each community must decide if it matters who knows, or if any form of consent is required or advisable. Also, beyond the committee dealing with this rite of passage, who should be informed, or asked, about potential candidate Declarations? Passing effectively confers a level of standing that should inspire respect for those recognized as *Serving Adults*. Keeping track of the number of requirements met by each potential candidate, from providing requested information, to the notification of intent, to the actual declaration, and the reasons behind those provisions of information, is important for understanding how the process is progressing. It is also important for each community in

evaluating its own process of vetting candidates. How the committee decides who candidates should notify, and how that notice should be given must be a matter of community record, preferably also accessible to all other communities in this project, to allow others to evaluate the process, and learn from it. Documenting the evolution of this process in each community and sharing that documentation is an important part of building trust in this entire overall project, throughout each Phase.

During the first years of Phase II, the tools and some of the 1-minute activities developed back during Phase I may be of use, if the need should arise to recruit or to triage potential candidates, as each community may see fit. One possible tool is the idea of a pilgrimage, like Gandhi's Salt March. A walk to a specific place of significance to all of the public for a specific purpose, can galvanize support (Sun, 2016). These tools must also ensure that no hazing, nor physical, emotional, psychological abuse, nor wasting of time is committed upon any potential candidate, current candidate, or newly recognized Serving Adult for any reason during this process. Clearly, tools for communicating with candidates can include Twitter, Facebook, blog comments, Linked-In article or post comments, assemblies, or other public or semi-private settings, provided any and all such communication and contact is conducted with full transparency and in security for all parties. Having all parties take a "pledge" similar to the UN HCHR's *Stand for Human Rights Pledge*, even if as easy as reading a bullet list and clicking "I Will" is to be considered taking that pledge, may be deemed one primary step in this process, especially for those in the candidate pool. It must be emphasized above all that this is a process of proving oneself dedicated to the safety and dignity of every human being, and the tools used to further this task must themselves reflect this key point. We are dedicated, here, to increasing Human Rights as individuals and collectively, including up to the global level.

The purpose of the Declaration of Intent to undergo The Challenge is to meet the needs of each community to vet potential candidates before accepting them into the process. Such a Declaration may also show, on a symbolic level, the courage of the potential candidate in making a public statement. Yet, why bother to tell or ask anyone at all? Many faith practitioners, such as solitary Dianic Wiccans, have members who choose to perform self-initiations, creating and undergoing rituals for themselves to

perform alone, in recognition of a status which that person has deemed herself worthy of holding, and having met all valid requirements for achieving. The short answer, for this project, is that human society, as a whole, lives in community, and the survival of all of humanity currently hangs on our ability to come together as a cohesive, cooperative, and highly competent whole in order to solve the urgent problems that now confront us as a species on a planet in peril. This requires discussion in the widest ranging fashion, with deep pondering on all sides. The discussion and thought needs to be done with fullest intent upon serious action, and that is what this new rite of passage, and the Declaration of Intent suggested for it, are meant to inspire. While one hopes that all discussion is in good faith, not every person in history has been fully honest, nor acted in good faith. So, it is up to each community to decide whether and how to examine the intentions and declarations of any person embarking upon the course of becoming a leader in the community, which is meant to add to global problem solving. Any and all discussion, debate, examination of intention, and meetings must always adhere to the principles of non-violence, non-coercion, and must not in any way degrade, humiliate, nor deliberately embarrass any participant in the process. Indeed, communities may choose, in lieu of this Declaration, to take prior meeting of the prerequisites discussed earlier as proof of good faith commitment to the principles of this process and forgo any examination of intent for potential candidates. In the final analysis, Service Adulthood in the context of this project is not one of status for self or ego, nor of honors nor of rights, but rather, a commitment to serve all of humanity, and to serve the principle of Human Rights for every human being.

## **Why Take The Challenge, Especially During the Earliest Years**

EDUCATION AND ADVOCACY during the first years of Phase II may be uneven. The Challenge will need to be molded to fit conditions in different communities. There will be benefits, even at these early stages, of preparing for and undergoing The Challenge, even in the case where a candidate does not succeed in passing the *Service Adulthood* requirements. First and foremost, the formation of a cohort of *Serving Adults* has the potential to drive freer worship for all of us, as we participate in the pondering and debate around the meaning and responsibility of adulthood in general, for our society. Having a growing group of peaceful and self-disciplined volunteers committed to comprehensive cultural change in favor of full Human Rights for all of us could be facilitated by this part of the project, merely through its presence. Discussion around a new rite of passage may help thinking people to find each other, and to contribute to the sets of ideas, advocacy tools, and action items needed by the project and by our society. This work toward comprehensive change will need a set of tools, a timeline, and a cohort of willing workers, in order to be taken up by the next generation, who can usher it into birth and completion. This Challenge is one of the standards around which a variety of interested people can gather, and can help to find like minded souls and build processes for future generations.

The milestones for the early stages of this phase will be more nebulous, by definition, than those of the previous phase. We will be going from the creation, out of nearly whole cloth, of a new rite of passage for our diverse society, to attempting, at this point, to figure out what to measure, and how. At this point there are few rewards, and possibly many risks, for those willing to embark on the adventure of building a new mechanism for proving oneself capable of pushing through a set of complex modern problems requiring a holistic solution. It could be argued that there is a large risk of failure, of loss of face, but, is there, really? Not so, can be the answer, for those who see the value of contributing to a shared endeavor in whatever way is best suited for each individual, and for the larger community. This new rite of passage will not be meant for every person, nor will there be any shame or loss for those unwilling to undergo The Challenge. But there is always a set of people feeling the need to test themselves, and to this set of people, the appeal for a new way of doing so

is directed. We throw down the gauntlet to build something new. Starting a new thing, especially when it involves changing the dominant paradigms, is never easy, is always a risk, and will always take the efforts, courage, and faith of the most intrepid souls. Earnestly attempting to take up the gauntlet and try this Challenge is tantamount to gaining the respect of a community of siblings in arms working for peace, for long term change, and for building a set of connected systems that ensure respect for the Human Rights of every person. Taking up this gauntlet shows dedication to a cause greater than ourselves, and shows determination to be part of the solution to humanity's problems.

The early years of Phase II, after the infrastructure building of Phase I with the quite possibly wearying fights to get funding for common goods, may seem a bit of an anti-climax by comparison. But the new definition of Serving Adult proposed here is one of constant commitment to Humanity, and to actively helping with the task of building tools, and of dedicating our skills, talents, and our lives, to the service of humanity, time and time again. Thus the tools developed for this part of our task must be designed to demonstrate and remind us all, constantly, that Service Adulthood is a commitment to Humanity, and an agreement to lay our abilities, our intelligences, our time, at the feet of a greater good for all of society, even up to the global level. These tools and 1-minute activities, like 1-minute tightrope walking in the park, for random passers-by, building a little bit of camaraderie at a time, a little bit of friendship at a time, a little bit of confidence in both someone's core muscles, and in someone's ability to learn a new thing in just one minute, also show our commitment to long term thinking and teaching every human being, regardless of personal cost. Setting up a tight rope to show a few others how to walk it may cost only a few hours, but sets a precedent for teaching random strangers, and ripples along into their lives as well. Such benefits in these early stages can be the formation of a core group of *Serving Adults* and connected people pledged to the cause of kindness, and of HumanKind. The solutions to our problems lie in long term thinking and in finding ways to continue the process of holistic problem-solving together over an extended period of years. As the signers of our Declaration of Independence pledged their lives, their fortunes, and their sacred honor to the cause of shaping a nation free from the abuses of the former empire, so can we now pledge our lives, our skills,



and our creative talents to this long term endeavor, to free all of humanity, eventually, from the abuses of our unjust system.

The usefulness of the tools and activities being developed during this early period of Phase II must strive to be twofold, serving the practical needs of both those wanting to teach, those needing to be taught, and the larger community, while also showing the importance of the greater lesson regarding our need for empathetic critical thinking. The purpose, practically speaking, of the earlier suggestions for prerequisites, will be as preparation for the curve balls life throws at all of us, via long term thinking and problem solving. But perhaps more importantly, those prerequisites also serve to illuminate and symbolize the importance of the kind of holistic thinking needed to solve complex problems. Teaching is a way of meeting the need to demonstrate empathy, cooperative thinking, complex problem solving with other people, and of course, providing a needed skill to the one being taught. But the act of teaching also symbolizes the fact that “help is here,” to paraphrase President Biden. For this reason, any requirement to put in a certain number of hours volunteering at a shelter, dog pound, hospital or even in a school, as with many community service requirements, misses the mark. It is neither the same, nor sufficient, to put in a number of hours helping others, nor is the very real enthusiasm for helping vulnerable members of the community sufficient. The requirement to solve difficult problems together by planning and implementing a set of solutions, and then evaluating the outcomes to adjust and if needed, try other solutions until the problem is solved, is at the heart of this Challenge. The core of the idea is to find practical ways to solve the complex problems which stand in the way of human dignity, and to build solutions that serve the principle of Human Rights for everyone.

## **The Ritual During the Early Years**

THE FIRST YEARS OF Phase II will probably see changing situations, and multiple iterations of different versions of this ritual in various communities. Trial and error, in creating something new, is normal, and a certain amount of ambiguity must be tolerated, at least at first. Communities should decide why they want to take on the challenge of designing a rite of passage, and what they need and expect from those who pass their requirements, becoming *Serving Adults* in those communities. What any given community needs from the *Serving Adults* in its midst will be driven by the needs of that community, and should thus lead directly to the requirements that community sets for their version of the Adulthood Service Challenge. The needs of the community can also be determining factors in who that community will consider, publicly and transparently, as acceptable candidates for Service Adulthood recognition. Clearly, since the needs of every community change over time, as circumstances and times change, the requirements, and what a given community will need and want from its *Serving Adults*, likewise, will change over time. This can be a reasonable thing, as long as it is all done with full transparency, buy-in, and justification in that community.

The ritual itself may appear to be the cornerstone of this new rite of passage, but it is merely the showcase for the result of several years worth of work, risk, and problem-solving. The key part of the ritual, as seen from the end goal's point of view, is likely to be the person who was taught the difficult but needed life skill by the candidate. The specific ritual, ceremony, or marker of passage set by each community must be designed based on its own needs and traditions. The sets of measurement tools and milestones, must take into account the fact that these rituals should grow from small but public events, to larger, but still public events, never entirely hidden. Even the one-on-one tutoring, the private teaching, or Each One Teach One work, which can scale up from groups of two people at a time to large groups, must remain safely transparent. Tutoring can be shown in some form during the ritual, if communities wish to see some demonstrable token of how the work was accomplished, for example. Private teaching techniques, like using the outdoors, or a restaurant setting, to help the learner make needed real world connections to the material being learned,

as with a new language, for instance, can be partly replicated during the ritual, if communities so desire. This may also facilitate scaling up some of the new ideas and tools developed by candidates during their problem-solving time, for use by others. Each One Teach One day in the park, for instance, can come out of such a ritual, and be adapted for libraries and schools, eventually, even becoming E1T1 groups. Such ideas that begin very small, as part of one candidate's way of solving a teaching problem for one student can then grow into E1T1 community celebrations, or month long events, for example. From 1-1 tutoring, which can lead to private lessons from volunteers and among friends learning to distinguish various types of evidence, to Each One Teach One day camps in parks, libraries, schools, and living rooms, to E1T1 groups, this model can scale up with little to no monetary expenditure needed. Thus, the ritual marking the completion of The Challenge can also be used not only to measure the number of Serving Adults recognized, but also to pass on new ideas and tools to be adapted by the public.

First conceived around 2011, the Teaching Terror ritual, a modern adulthood rite of passage, was imagined as a way both to teach a difficult, significant, absolutely needed life skill to someone as a way of proving one's persistence, complex thinking, and problem solving skills, and also as a way to show others just how difficult teaching really is. That idea, it seems, ten years on, has partly fallen into obsolescence itself. It is now being updated with the intention that every community should adapt this idea to create a ritual that fits the needs of the community and those near it, either geographically or ideologically. The crucial point is that the requirements for passing this test must be difficult: sufficiently difficult that the candidate, upon succeeding, both knows that the test has been passed, and feels a valid sense of accomplishment upon completing this difficult set of tasks. In other words, of having proved oneself worthy of that recognition which will follow. But it is not enough merely to accomplish a difficult thing: that thing must be useful in a very practical way both for the candidate and for the community in which the candidate will become a *Serving Adult*. The accomplishment of something difficult, useful, and significant for all parties involved means that the set of tasks assigned to the candidate must accomplish something needed on both an individual and

community level, and the tools for doing this will need continuous updating.

The usefulness of the tools and activities being developed during this early period of Phase II hinges upon their ability to be inspiring, serving the practical needs of all parties, while showing the symbolic connection and importance of the greater community, via the deeper level of the activity. The tools should also give all candidates the opportunity to demonstrate their self-discipline, always in an uplifting rather than down-putting fashion. This project must above all avoid the abuse of many rites of passage involving hazing and humiliating traditions.

Any set of tasks requiring cooperation, critical thinking, long term planning, and applied personal and social empathy can form the basis for a useful set of requirements, it seems. But they must also involve deep personal challenge in a useful way, and daring, not merely for the sake of audacity, but to develop the habit of doing the right and needed but difficult thing, in spite of one's fear. Tasks must show perseverance and risk taking skills, in order to demonstrate the ability to keep at difficult problems and try what may not work, but has a good chance of working and helping for the greater good. Above all, tools must show how empathy, both for 'me and mine' as well as for persons not part of any of the candidate's own in-groups, thus both personal empathy and social empathy, forms a deep part of each and every candidate's character. This process should give candidates the opportunity to show empathy in action in meaningful ways for themselves and for the community. Finally, these tools must help candidates demonstrate their courage, but in the context of a modern set of needed skills that will help both the community and all of humanity to move forward.

## Recognition

PHASE II SHOULD CREATE a ritual that will represent the successful completion of a useful and needed modern rite of passage. In these early years, there may not yet be many volunteers on this part of the project, so educational work will need to build on the bonds created during Phase I, and the volunteers from those parts of this project. Recognition for work done back in those years can lead to further education around the need for empathy and critical thinking skills. While those skills were important during the first phase, they will become not only crucial, but crucial to demonstrate. Finding ways to demonstrate recognition of that work and those skills, during the beginning years of Phase II, will set the stage for communities with volunteers whose work in Phase I may have gone unnoticed, as they quietly put others into the spotlight, putting the project ahead of themselves. Advocating for “*Adults for Empathy*,” for example, via rides on the metro or Amtrak, must also remember to include recognition for those whose work has gone unseen. These volunteers could be among the first recognized *Serving Adults*, if those communities are ready to do so.

The milestones for the early stages of Phase II should relate to recognition of community members who have proven their dedication to building meaningful progress in Human Rights for all. The measurement tools should also, ideally, help to form additional communities around this idea. Each community should set measurable goals for what they require of candidates wishing to be recognized as *Serving Adults* in their community. Activities to meet those criteria can be developed jointly, or even left up to the candidates themselves to propose. One example might be the organizing and shepherding of a ‘*Pilgrimage for empathy and Human Rights across the USA*’ led by some of the volunteers who led the work during Phase I. Keeping track of some sort of statistical information will be important, most likely, both for the candidates and communities. The larger public watching these events at the time, and looking back on them from a future date, can also learn from these experiences. Increasing the numbers of people from all walks of life who become and remain engaged in the overall project should also be recognized as part of the work of each candidate. Some of these could even be given in steps, as a smaller part of recognition of the steps being taken toward becoming a successful

candidate in a particular community. Communities could start to recognize *Serving Adults* at this stage on voice vote or via social media, with the processes published to a community and overall project portal.

The tools created for this phase should reflect community values. Walking, as always, is a powerful tool, particularly when used to draw attention to Human Rights. Using mass transit to build support, likewise, can be powerful when done creatively, like coordinating “flash mobs” to give recognition to a particular volunteer whose work has contributed to the healthy growth and security of a particular community. Social media tools are also still an important means of giving recognition to contributors and candidates, and could even be used to publicize the granting of the status of *Serving Adult* to candidates who consent to this. The organizing work that goes into setting up and running an online or other type of portal or clearing house for sharing community information should not be forgotten in the recognition for volunteers, whether they reach the status of *Serving Adult* or not, in every community working on this project. Most likely, criteria will coalesce more tightly as volunteers continue to bond, and as communities work together to define their needs and their resources, while sharing their experiences as part of this project.

In the early years, the purpose, both practical and symbolic, of recognition of having passed The Adulthood Service Challenge hinges on commitment. Recognition of a candidate will show, among other things, that the candidate has a proven commitment to upholding and promoting respect for the Human Rights of each person in a practical and useful way. The practical value of this recognition may only be, at first, that all of the involved parties will now know that there is one more person that we can trust to be able to solve difficult community problems in a practical and empathetic manner. Symbolically, the importance of this recognition may only play out in terms of an emotional payment of prestige within that community for the candidate. Nevertheless, this is an important payout. When one has given time, talent, and sweat to meet the needs of a community, recognition is merited. Recognition also serves to meet the emotional and psycho-social needs of both the newly recognized *Serving Adult* and the community itself. Sometimes, even members of the public at large who are observing this project may also find emotional satisfaction. These early years of Phase II have, most likely, not yet seen the full

formation of more than a few communities with a well-developed set of prerequisites, criteria for declaring intent to attempt The Challenge, a complete ritual, and heavy responsibilities to those recognized as Serving Adults to this point. This will only be about seven years into Phase II, now roughly twenty-five years into the overall project. That, however, is about to change, over the next five to seven years, in the later half of Phase II, as understanding grows of how this new rite of passage can help to change our cultural paradigm from one of blaming the other to one of cooperating with each other.

## **Creating Phase II: The Later Years**

### **Prerequisites**

THE LAST YEARS OF PHASE II should find the prerequisite requirements for attempting The Challenge fairly well nailed down by many communities at this point. The prior emphasis on education around the need for each person to understand and be able to accomplish certain tasks, and advocacy for each citizen to take the responsibility to help teach those things, now moves into a more urgent mode. Committees working on this part of the project should check the timeline, and check with other committees in their community, to decide whether this phase may need to have up to another five years added to it. Lobbying in particular for early childhood education, youth centers, and library funding remains part and parcel of this phase. Reminding the public that higher educational and physical training expectations lead to better health, confidence, and safety outcomes for all of us is also part of this phase. Ideas like advocating for starting ‘Tai Chi in the Park at Three,’ much like the “stranger danger” campaigns of the 1970s, can inculcate in our youngest citizens the importance of healthy movement for both self control and self defense. Statistics for childhood obesity and fitness should be starting to show a downward trend in preventable health problems. Lobbying for free swimming and flotation classes including annual updates or ‘checkout swims’ as the FAA does for private pilot biennial flight reviews, for all interested persons from the earliest possible age, at their local neighborhood swimming pools, should start to include requests for local health clinics to have a swimming pool added to them soon. Other ideas may include education campaigns like “tie your shoe while standing on one foot” day, and other simple Non Exercise Movement Activity.

The milestones for candidate prerequisites for attempting The Challenge should now be adjusted, with the time frame based on the needs of each community. The physical self defense prerequisite can include the study of Pilates, Tai Chi, or traditional Aikido as ways of maintaining healthy back and core muscles, and self defense classes for assertiveness and self confidence training. Emotional and impulse control through meditation



training could potentially be considered to be met through Yoga, Tai Chi, Chi Kung, or any other form of moving meditation. Statistics should then start to show increasing improvement for physical health indicators, as well as gradually improving mental health outcomes. Emotional self defense training can include therapy for all, Tai Chi, and reflection time tools of various kinds. One idea may be a “Journal for Good” campaign to encourage reflection on one’s feelings, and then applying that to how one could do some good deed based on it. For example, a day in which one is feeling lonely can lead to nodding or otherwise acknowledging one random person on the street, that day, perhaps on the walk to the metro, as a way of increasing “random *acks* of humanity.” This campaign and other 1-minute activities should continue to be developed, tracked statistically, and published in aggregate.

In the last years of Phase II, the tools and some of the 1-minute activities developed for prerequisite requirements should now combine with new legal campaigns. The issue of emancipated minors as children who need to be able to live on their own, whether orphans, abused at home, or otherwise in need of authorization to live independently, relates intimately to this part of our project. First, they need to have, and perhaps demonstrate, the ability to protect themselves via a variety of physical self defense techniques, especially awareness of their surroundings and potential threats, so as to avoid going there in the first place. They need assertiveness and anti-grooming training, to learn their right and obligation to protect themselves. These tools are important for physical health and for security, with emotional health benefits, as well. Other tools, such as public health statistics, should be shared, particularly concentrating on swimming related health statistics. They should make a point of noting, in some amusing or entertaining way perhaps, that emotional health and financial health are also tied together, starting from the very earliest ages. From a legal point of view, children should have the right to protect themselves from the earliest age possible, for example, from the time that they are able to safely prepare a meal independently.

The purpose, both practical and symbolic, of the prerequisites to The Challenge, during these last years of Phase II, for both individuals and for society should start to be seen, through statistical public health measures by this time, in the benefits to individual, community, and overall public

health. Physical self defense entails factors like flexibility and core muscle strength as well as the obvious locks, traps, bars, holds, and throws. We must, therefore remember to build in to our tools and questions both sets of factors. Nutritional and respiratory concerns are also critical, especially for people with various types of disabilities. Health defense must also be included as part of physical self defense, over the long term. Emotional self defense, and the role that emotions play in physical health, must be remembered as part of the overall societal impact on individual and public health. Issues like homelessness deeply affect the psychological health of every person, no matter how well off or how poor. The sight of human beings reduced to living on the streets implies that any one of us could end up in that situation, too. Financial self defense is related, given the levels of debt, and the number of people unjustly involved in our judicial system. Statistics for physical and mental health outcomes, anti-poverty funding, prison recidivism rates and new entries in to the penal system, and statistics related to hunger, childhood poverty, and early childhood education all relate closely to each of these types of self defense, and all have the potential to help build a more democratic and free society for all of us.

## **Declaration of Intent to Undergo The Challenge**

COMMUNITIES ACCEPTING a Declaration of Intention may have built volunteer Community Assemblies. These assemblies should be on track to decide whether their communities wish to conduct some sort of examination for potential candidates regarding the good faith intentions and reasons behind each candidate's Declaration. All parties involved should likely have agreed to at least affirm the intention to abide by some sort of pledge in support of Human Rights before starting this process, at a minimum. This will be the time, also, to decide if fifteen years is enough for this phase, or whether up to another five years should be added, by agreement of the entire community. Lobbying should also increase at this point, insisting on greater funding for all learning related issues, such as early childhood education, in particular. Progress in educating the public around why candidates choose to undergo The Challenge can also be related to the number of community assemblies formed thus far, and how those assemblies are making their decisions, and allowing input into their decision-making processes. This is also a good time for advocating in the larger public around direct democracy and participatory decision-making. The example set by communities in their processes for this new rite of passage can lead the way as a set of prototype examples for larger societal processes.

The sets of measurement tools, and the milestones for the later stages of Phase II, around The Declaration, will involve who takes those declarations, who is informed of declarations, minutes from Community Assembly discussions of these declarations, where they are not deemed too personal for public access, and the risks, consequences, benefits, and desired outcomes for both The Challenge, and the process related to The Challenge. Minutes of various meetings should help each community in deciding whether to set new milestones for this phase, and what statistics to use in measuring those milestones. Community Assemblies can recommend time and action targets for this part of Phase II, and should coordinate the timeline for all of Phase II with committees dealing with the other parts of The Challenge. Milestones should be evaluated, including the number of potential and upcoming candidate declarations, and the consequences to communities thus far with regard to candidate questions. Have the outcomes with regard to The Declaration been met, and what was

hoped for by all parties, candidate, community, and the larger public? Are changes needed to the procedure for making a Declaration of Intent, and what milestones should be set or reset? Each of these questions should be informed by the larger context of Human Rights, of empathy, and of long term critical thinking for all of society.

In the last years of Phase II, the tools and some of the 1-minute activities developed earlier should be joined by legal campaigns, if necessary, around making childhood a safer experience. The tools that have previously been used and adapted in the early years of this stage, like walking, pilgrimages, or pledges, should now be evaluated to see the effect thus far, and determine how to change course, if need be, to achieve the remaining milestones for Phase II. The various statistics collected as well as any anecdotal information should be taken into account by committees to assess progress, and how the process of the Declaration of Intent has helped, if at all. New tools should also be in development, at this point, to help with measuring the effects on both the community and the wider public, as well as on individual candidates. It should also be asked at this point whether prior prerequisites have been good proof of intent, without a specific Declaration, and most importantly, whether the tools developed for this process have led to improved education in the greater community and in the public at large. Finally, public records and statistics should be checked in the geographical areas near communities in the process of taking Declarations to see whether the process has had any effect on the larger public near communities actively engaging in this process.

The ultimate purpose, both practical and symbolic, of The Declaration is to ensure that the intention of each candidate for Service Adulthood is to serve. Have the potential candidates making required or suggested declarations in fact matched their deeds to their words, creating new tools, and has there been any observed difference between communities where a Declaration is required versus merely suggested, from those communities where no Declaration is desired at all? Has any pledge related to this Phase been developed, and if so, what has been the engagement level around both taking the pledge, and following through on the words of that pledge? How has social media reacted to communities where a Declaration is desired, and to candidates who have made such declarations? Do the results from communities with a Declaration requirement differ significantly from those

that did not, and how have the results played out for individuals, and for members of the Community Assemblies? Finally, and most importantly, have any of the overall statistics for public health: hazing at local universities, and related educational numbers changed at all in apparent response to discussion around and use of this process of taking a Declaration of Intent for The Adulthood Service Challenge?

## **Why Take The Challenge, in the Later Years of Phase II**

THE LAST YEARS OF PHASE II, where the many reasons for attempting The Challenge are concerned, will tie together changes in society's attitudes toward education, advocacy for greater cooperation in education, earlier tools, and lobbying for more flexible long term thinking in a variety of areas. By the last years of Phase II, The Challenge ought to have generated increasing discussion around education. By considering the question, this project hopes to generate both advocacy and public debate on the issues of early childhood education, emancipated minors and their needs, and child abuse and ways to prevent it from all sources. This will also be the time for each community to decide whether to add up to five years to this phase. Lobbying for increased support for all types of education, and especially for help for abused and vulnerable children, must be stepped up at this point. By the end of this phase, we should see a new generation of Serving Adults beginning to take the lead in these issues.

Each community should set, if necessary, new milestones, and consider additional ways to help measure progress toward those milestones, as they adjust the time line for this phase. Governance tools, from Ranked Choice Voting, to sortition for the community assemblies and committees, should be shown as an example of tools for direct democracy and for agenda setting being used and taught by the candidates and Serving Adults by this time. Showing the numbers of new Serving Adults helping in this process of education and advocacy for old tools, and developing new tools, may be one easy way of measuring the effect of this process. Other ways of measuring the effects within communities and on the wider public should also be actively created and developed, remembering that the entire purpose is to promote the Human Rights of all.

By the end of Phase II, tools developed earlier for this phase can continue to provide reasons for the entire public to support communities who choose to engage in the task of creating this new rite of passage. These tools, activities, campaigns, and even legal activity can help make The Challenge meaningful for all of society, while introducing new governance ideas, tools, and processes. At this point, about thirty years will have passed since the start of Project Do Better. This Challenge, in particular, should have generated a good level of discussion and engagement, at least among those

who were involved in the work of Phase I. Development of new tools will now start to fall to those who have more recently joined the project. Older members should continue to mentor, but begin to move into the background, making way for the next generation as it begins to create new processes using new tools. New activities should allow every person, including those still having to work three jobs, take care of children and parents, and wait for the bus in the cold rain, to meaningfully participate in this process in some way. New legal campaigns on behalf of the safety of all children and vulnerable people should be launched at this time, as well. Finally, this time in the process should be used to set up ways to work for and build more flexible thinking and new governance paradigms in the wider society.

The purpose, both practical and symbolic, of The Challenge, should have become evident by this point for individuals involved in the process, for communities creating the process, and for society, via the new cohort of volunteers working together to build cooperative systems. The practical uses of tools like Ranked Choice Voting, Participatory Budgeting, etc, should now be clear to the larger public, largely through the example of communities using them. The Challenge can be a symbol of new ways of moving forward as a society, and indeed, as an entire world, if we all choose to make this happen. The new Serving Adults who have proven themselves to be committed to the service of Humankind, with Human Rights first and foremost in that mindset, should nearly all be prepared to begin taking the reigns of these processes and moving forward, with the older members staying on as guides, while providing the stability and continuity of that of an elder statesman, in the way that former President Jimmy Carter has done. They have also proven their abilities to solve complex problems with empathy and cooperative courage. This new cohort of Serving Adults, therefore, represents renewed hope for all of humanity.

## The Ritual

THE LAST YEARS OF PHASE II, where the ritual related to passing The Adulthood Service Challenge is concerned, will involve increased educating, advocating, and now lobbying, for the rights of children, with this ritual as one of the catalysts for discussion. Education at this point in the process should revolve around preparing communities and the wider public for taking responsibility for learning new ways of thinking, always based on the greater Human Rights related principles. Advocacy for a book per person, written by hand as part of a useful physical challenge, for instance, is one idea. Tools that educate and demonstrate innovative and flexible problem solving are key for this rite of passage. The ritual could conceivably involve similar ideas for objects which they have found or made, as part of the ritual. Lobbying around safe childhoods for all of us may mean that society can finally start to define adulthood not as the mere reaching of a certain age, but as the proof of commitment to service of society and of human empathy. At its core, the essence, after all, of being an adult, is to take responsibility for what needs to be done, and to learn how to do it, while helping others to meet their needs as well. Bringing out that essential quality in all of us is the goal of this part of our project.

The sets of measurement tools, and the milestones for the later stages of Phase II, for ritual related decision-making, will need to be adjusted in coordination with the other parts of the work of this phase by each community creating a ritual. This would be an appropriate time to assess whether the milestones have yet brought each community to where it planned to be by this point in time, and whether new measurement tools are needed to help making that determination. The E1T1 groups should, by now, have become regular weekly events, and could mark the achievement of a major milestone, should communities decide that this meets their needs. An important question for communities is whether or not members of the E1T1 groups should be allowed to attend the ritual when a member of their group is a candidate for recognition as a *Serving Adult*. The Ritual may also require new tools and new ways to measure progress related to the ritual, from designing the ritual itself, and the participation by community members as this phase progresses, to post ritual assessment of how it helped candidates, community members, and the public at large. Communities



may find it helpful to invite ideas and even participation from the surrounding local community, and even from the wider public, providing that those ideas and that participation is in keeping with the spirit of their community, and meets Human Rights standards.

Tools and activities developed for the Ritual must remind us all of the values to which we are committed. Each community should decide and say to what extent they would like to invite public involvement in their ritual for any given candidate, with as much of the reasoning being made public as well, not for criticism, nor for debate, but for the rest of us to learn from. New 1-minute activities, campaign ideas, and tools leading to universally accessible and meaningful ways to participate in this process should also have a practical impact on daily public life in as many ways as possible. Ongoing legal and public media campaigns related to child safety should be tied into this ritual and to the discussion around the ritual and the process leading up to it, as well, obviously, as the resulting status and that which goes with it. Media and PSA campaigns on anti-hazing, self-control from within, and empathy should be wrapped into the ritual itself, as well as the processes leading up to the ritual. It must be emphasized in the clearest ways possible that this ritual and the entire set of processes surrounding it are meant to build and demonstrate both types of empathy: individual/family level and social level, which is crucial for practical cooperative problem solving. Serving Adults pledge to use their skills in the service of full empathy.

The Challenge should serve individual, community, and society. As with any rite of passage, it should be designed to allow the candidates to prove their ability to accomplish the assigned tasks. But more than that, the tasks assigned must also be carefully chosen to further develop and demonstrate that candidates have the courage of their convictions, and that those convictions serve all of humankind. It should also allow the community to test future leaders of that community in a safe and useful way. Further, it should convey a meaning that can carry over successfully into the larger society as significant and useful. It should symbolize trust in the new generation of Serving Adults, and most importantly of all, this ritual should become a symbol of faith in Human Rights. Thus, the committee has a delicate job of designing a ritual that will show the strength of character of

each candidate, in the best way possible, while also showing the value of both that candidate, and of this process, for our larger society.

## Recognition

THE LAST YEARS OF PHASE II will revolve around continuing to push for children's rights as Human Rights, for lobbying to equip children with the tools they need to keep themselves and others safe, and around commitment to cooperative teaching. By now, the recognition conferred upon those who have passed The Challenge should give the equivalent of an informal status of educator, at least within the community where the candidate has been recognized as a *Serving Adult*. Meeting this Challenge means being capable of and responsible for leading efforts to educate others. Such recognition makes them strong advocates both for continuous learning in every way, and also for new ways of educating and equipping children for citizenship, since they have proven that they know how to cooperate, how to teach themselves and others, and how to do so with full empathy, both interpersonal, and social. Thus, they will be well placed to lobby for stronger rights for children, within safe community. They will also be the core of a cadre of people entirely committed to making sure that every child has a sense of safe belonging, and a caring and supportive community to fall back upon. This is the highest and principle duty of every person called to serve in community, and in our society.

The milestones for the end of this section of Phase II should be evaluated and adjusted, if needed, at this time. Testing committees in each community may find it necessary to add requirements, depending on the needs of that community. The number of recognized Serving Adults should be taken into consideration, at this point, as well as the number of incoming candidates, for deciding whether to extend Phase II by up to another five years. The question of whether to examine or talk with each person who has been taught by candidates for recognition should have been settled in every community, by this time. Likewise, the question of goals for the numbers of candidates, recognized Serving Adults, etc, should have been worked out within each community by this point, and possibly opened up for comment by the remaining communities, or even the larger public, depending on the needs and desires of each community. The idea is to measure in some way the progress being made during this time in building greater flexibility of thinking both within each community, in the surrounding geographical area, and in the larger overall society. Recognition of the success of those who have passed The Challenge is yet

another tool that may help in building the needed societal flexibility of thought.

In the last years of Phase II, the tools and some of the 1-minute activities developed by communities earlier for use in giving recognition to successful candidates should be joined to legal campaigns in favor of protecting every person. Safe travel must be accessible for all members of society. Every person should have the right and the real ability to travel within and between cities in comfort, safety, and efficiency. An American version of the European Gap Year travel campaign, such as a 'Travel To Learn' campaign, may help make this a reality, *if desired*, for *all* youth. If the teaching test remains part of The Challenge, communities may wish to consider whether a *required* travel experience should come after, or maybe as part of the multi-year time period for wider learning by living under a greater variety of conditions. While a language learning requirement may seem to be a bit too much of a difficulty to require of most candidates, many will benefit far more from having stretched themselves to the task of learning the local languages spoken before or while living in other parts of the country. Learning tribal Nation languages like Lakota, Dineh, or Tslagi, Latin American or Puerto Rican Spanish in many parts of the US, or even French for some towns in Maine, and to link to Cajun if living in parts of Louisiana or Mississippi, shows respect for those cultures, and helps in other ways. After all, it is the most marginalized and left out of people whom this project aims to reach, help, and to lift up, and this task requires respecting their particular ways of speaking and thinking, which can only be accomplished by learning at least some of their languages. The robust mass transit system developed during Phase I, obviously, will be a major tool for this travel.

The purpose, both practical and symbolic, of the recognition of successful Service Adulthood candidates in various communities should well be applicable for individuals, communities, and for our wider society. Passing the final requirements for this Challenge should be recognized in a place that holds special significance for the community. This recognition can act as a doorway in a far longer journey, both for the candidates and for the communities recognizing them. On a practical level, this recognition means that those who succeed should now begin to lead us in innovation of learning practices, tools, ways of thinking, and habits of health in every

way. On a symbolic level, this recognition means that those who have succeeded should now be leading their communities, our society, and the entire world in creative problem solving. More tools for governance, and indeed for wider ways of thinking, will need to be created that meet both our practical needs and our human need for symbol and ceremony. The new governance tools and teaching practices that we will need to develop, share, and learn to use, as a society, should be conceived, developed, refined, and shared by this new generation of upcoming leaders, as they teach us how to continue learning, stretch ourselves, share, and cooperate ever more effectively. This new paradigm will be extended further in the next years, as we come to the close of Phase II, and the beginning of Phase III, with the Three Universals, Plus. We now move to the details.



# **Chapter Eight: Foundations of Freedom: Phase III**



## Chapter 8 Introduction: The *Three Universals*, *Plus*

The early years of Phase III will no doubt be an uphill battle, at first. Given the mindset prior to the year 2021 CE toward universal health care in the United States, convincing the public of the need for even such a basic human right will at first be a daunting task, despite the example of the many other countries who already implement this obvious common good. Nevertheless, we will start with setting the goal of attaining a single payer system of universal health care, a task already begun with improving the public health service back in Phase I, and continue the quest from there. As Phase II needed us to educate ourselves and everyone around us, so will this phase require education around the benefits to all society of universal health care, and of quality universal education, whether it be at the university level, or at the vocational or trade level. The need for a Universal Basic Income, starting with a Citizen's Basic Income, if need be, was already clear in 1967 when Dr. King called for a Citizen's Income. The new Serving Adults should take the lead in creating tools for educating and advocating for this phase, using good sense, self-discipline, and humor along the way. Even humorous poetry can be part of our advocacy tool set.

By the end of Phase III, both universal health care and education can be a reality. Many people, even in the US, have for years pointed out the fact that other countries already offer both free health care to all residents and even free university up to the PhD level to both citizens and legal residents. Thus, the stretch is not long to reason that our vast and rich nation can also provide the same competitive advantages to its citizens at the very least, on both economic grounds as well as humanitarian grounds. By Phase III, between thirty-five and fifty years will have passed since the start of our project. By this time, earlier work in favor of a UBI should have born fruit upon which to build, possibly in conjunction with a Federal Jobs Guarantee, to put an absolute floor on poverty in this country. Work previously done in states like Alaska, and the Stockton, CA pilot as an initial set of examples, should be a fraction of what has been accomplished by that time. By the end of Phase III these three universal goods, plus the education and advocacy needed for the adaptation of old tools like the CCC, should have



made a powerful start in changing the paradigm in our country from blaming each other to creatively solving problems together.

## **Steps toward Phase III: The Early Years**

### **Early Years of Phase III: Universal Health Care**

A LARGE NUMBER OF OECD nations already have some form of a single payer system of universal health care for all residents. For us in the United States, there will need to be education during this entire phase around the need for and benefits to society of having a system of universal health care here, as well. The question of how to pay for such a system, let alone how to pay for free education, which will be dealt with in the next section, comes up frequently. Likewise, the issue of free riders on any universal system, whether it be of health care, or education, or any other universally offered common good, also comes up frequently. The risk of free riding, or of abuse of these systems, is one that cannot be denied, but one that we should equally consider as part of our responsibility toward standing for Human Rights. Where every one of us is safe and freely able to give the best of ourselves, forming part of a truly just society, would we all not feel ashamed not to contribute to society, unless ill or simply exhausted? It can be asserted that until one lives in a fully just and equitable society, the issue of abuse of the existing unjust system is nearly a by-product of the injustice of that system. In an equitable system, motivation to abuse the system should be greatly reduced. Personal agency and systemic structures play a part in encouraging both bad behavior and good. When all of society has free and full access to proper health care, not only is each individual then more responsible for taking care of personal health, but each individual is also far more likely to do so, both for personal reasons and by being encouraged in a wide variety of ways. As societal expectations move from normalizing unhealthy habits and behaviors to normalizing healthy behaviors, those individuals who have had to work alone to bear the standard of health no longer stand apart, and all of society moves toward a new level of normalcy, in which we all understand that our own personal interests are also best served by helping improve each part of this society's systems. Where this society works for all of us, abuse is tremendously reduced.

Coming up with measurements and milestones for Universal Health Care, during the early years of Phase III may require extreme creativity. First of all, given the fact that no single payer system can be grassroots funded, there may not, at first, be very much to measure, in terms of outcomes, or public health statistics. Local health clinic practitioners can certainly push for more forms of preventative health care, more clinic hours and staff, longer mental health care therapy times, and paid classes at libraries, but this does not lead directly to a single payer system. Progress will most likely need to be measured in terms of amount of pressure on lawmakers in the form of lobbying in favor of legislation for a fully universal health care system, likely for citizens first, then for all residents, and finally, universal. Letter campaigns to our federal senators and representatives, both while they are in session in DC, and also while they are back in their home districts, may be a crucial tool. Ideas like *‘walk to your senator’s office for health care’* could be part of the tool set for this campaign. Much of the work on this issue will be handled, at this point, by the new generation of leaders, as the generation who pushed for the upgrading of physical public infrastructure during Phase I pass the baton to those who will now continue to push for the upgrading of our moral and human rights related infrastructure, starting with fully accessible health care for all members of our society.

Tools and 1-minute activities for Universal Health Care will need to build on those developed during Phases I and II, as the new generation takes up the task of studying the existing tools, and either adapting them for this new purpose, or creating and building new tools better suited to the campaigns ahead. Workshops given by health care practitioners can emphasize their daily hands on experience with the lack of ability to pay, and how that affects the patients that they care for, or become unable to care for properly. They can also testify to the damage done by policies like limiting procedures to one per appointment, limiting patients to one appointment per day, and how much more difficult this can make the life of a working person. Campaign tools such as multimedia, the arts, pamphlets, and Public Service Announcements should form part of this push for universal health care, for example with walks from local health clinics to offices of lawmakers, in conjunction with a slogan like *‘Your health is our health’* to be shared on social and multimedia outlets. Reminding us all that “*doing*

*your part to stay healthy keeps us all healthy*” should remain part of this campaign, even as it steps up into the legislative arena from the local public health sphere. Likewise, smoking cessation campaigns and encouraging the use of medical marijuana through oils, edibles, and patches rather than smoking, should be added to the understanding of how empathetic, self-disciplined, community aware citizens work to take care of themselves and of others at the same time. Workshops by volunteers, particularly by newly recognized Serving Adults in every community, can emphasize their personal techniques for emotional self defense as part of community self and health defense. Finally, the old fashioned distribution of sample letters to the editor should still be effective, and could also be sent to each of our federal law makers, with a personal addendum explaining how a universal health care system would impact each of our lives for the better.

The practical uses of a single payer system of universal health system are clear. The symbolic uses of such a system are also myriad. One symbolic use of having a system of universal health care in which one need not worry about the stress of dealing with multiple payment systems or insurers while one is ill, is that taking care of oneself is in fact equivalent, in overall terms, to each person taking care of our entire society. Being mindful of that can help to solve many of our problems with individual health risks, such as unhealthy eating habits, smoking, or lack of exercise. Having universal health care can also symbolize a society where people matter. Having such a health care system certainly symbolizes a society in which Human Rights matter. Lastly, but certainly neither least nor even the end of the list of possibilities, having universal health care symbolizes the very real and practical hope that all will be able to stay healthy enough, or to recover when disaster strikes without being sunk in debt, to contribute fully to our society. This set of symbolic and practical uses for a fully viable public health care system interconnects with and contributes to the public education system, as without health, little else is actually possible. The next section will discuss the need for education in its fullest form in order to allow full contribution to society by all of us.

## **Early years of Phase III: Free University or VoTech for All**

EDUCATION AND ADVOCACY for the Three Universals Plus, during the earliest stages of Phase III, may need separate task forces for each segment. If this turns out to be the case, the group of volunteers leading the task force for free university or vocational technical training must remember something: while critical thinking, tools, and training are important, education for Human Rights, first and foremost, is key. Many in Finland and other countries, particularly in northern Europe, consider high quality education to be a human right to the point that education up to the highest levels is entirely free (Ravitch, 2020). To get to that point as a general sentiment in the US, will take, even after the work of the first two phases has been accomplished, a strong push from a new generation of creative thinking problem solvers working together to coordinate various sets of educational and advocacy campaigns. From promoting the E1T1 groups started during the earlier phase, to providing help and creating groups for college and VoTech decision-making, to building new strategies with tactics for implementing those strategies by connecting education with better understanding of public health, Serving Adults should now be leading the way. This advocacy for universally available education must connect up with a general movement for independent learning and sharing personal learning techniques with the larger public.

Milestones for the early years of this part of Phase III, and the measurements to decide whether communities are on track to meet those milestones, may need to be created in ways that can measure both one-on-one or grassroots level teaching and learning as part of this movement, and top down progress toward establishment at the federal level of full funding to ensure free attendance at universities and VoTechs, at the same time. A movement for independent learning should lead to every person getting personal help in learning as much as possible, as quickly and as deeply as that person is capable of and interested in learning, in every discipline. This movement will help both individuals and society in general, obviously. Assuming that they still exist at this point, free and comprehensive standardized testing preparation tools must be made equally available and accessible for the SAT, GRE, LSAT, etc, for those wishing to pursue higher education, and they must have the resources both to prepare and to pursue those studies. Free test preparation tools online, in groups, and for

independent study should be subsidized, whether on the basis of later service, or of a grant from donors. Paths must be cleared to make equal access to such studies possible for all hard-working aspirants. The Open Textbook project may be one model to follow for such test taking tools to be developed and shared, much like open source and free software, more tools for creating unlimited numbers of free practice tests for all standardized entrance exams should also be created to ensure equitable accessibility.

The tools and 1-minute activities developed in earlier years will likely need adapting for this part of Phase III's work on building support for free university and free vocational and technical training. Volunteers will be needed to find, build, share, and teach others how to use and update new tools, including tools attuned to visual, auditory, and kinesthetic learners, at the very least, of learning styles. New activities and tools based on such projects as the Gutenberg project, for putting books now out of copyright or otherwise in the public domain online and making them accessible to all internet users, should be expanded to help making up to date educational materials more available to all potential learners. Obviously, hardware and WiFi must also be made available to all potential learners. Projects like LibriVox.org, for those who prefer to listen to books that are in the public domain, and also to auditory learning materials, should be made fully accessible, again also including the hardware and any internet access needed for this to be accessible to all interested learners. The Internet Archive is another resource for finding and for storing freely available materials, although the quality of those materials must be carefully checked before advocating their use in any sort of educational setting. Activities like walking classes, and even campaigns for "*classrooms on the walk*" might be ways of emphasizing the different learning styles and ways of molding lesson plans to the needs of diverse students, so that every type of learner can contribute most fully to our society.

The benefits of university and vocational or technical training for job market purposes are clear. Education for citizenship, and for freedom, is also important, and is far more than merely learning how to apply logic to solve work related problems. Education for citizenship is learning how to think critically and apply logic to solve parts of the intersecting problems plaguing our society, and education for freedom is learning how to think

flexibly in order to help contribute pieces of solutions to the many problems plaguing our planet. On a symbolic level, education is what makes one truly free, because education is what allows one to think more broadly, and to see more than what one is mired in, to see beyond what is currently happening, currently available, or currently even possible. Education is what allows us as human beings to take that which we can imagine, and apply logic to that creation until a design begins to appear. Education then allows us to focus and continue to refine that design until it forms a full solution, capable of being applied to new problems, and education then allows us to share those solutions with our fellow human beings on the other side of the globe, helping to solve problems that may not even appear to be related to one another, at first glance. Education shows us how to look beyond that first glance. But one can only do that when one has the freedom from the stress of survival level problems in order to reflect upon the greater problems we face as a society. That is where a UBI comes in, which we discuss next.

## **Early Years of Phase III: A Universal Basic Income**

BUILDING SUPPORT FOR a UBI here in the US will require tenacity on the part of those dealing with the general public. Education about the problems generated through the structures affected by systemic racism in this country, which is to say, education on how nearly all structures of every system in this nation have been built upon racist foundations, will be a difficult but necessary start. Also, our history of classism and how groups are taught to compete amongst themselves will need to be included in that education. These divisions affect the ways in which people view one another, and refuse to work together based on false beliefs that end up impacting all of society counter-productively. Then, there must be tremendous education around the many ways in which the existence of poverty is an active threat to all who are not independently wealthy, since all non-wealthy people can end up tumbling down the SES ladder into poverty, or even homelessness, under many circumstances. As we begin this phase, education on how a floor on poverty limits fear must also show how that floor also encourages far greater contribution by all members of society. Thus, much education needs to continue from previous phases, and be adapted to the start of this current phase, as we reach toward the beginnings of normalizing the idea of a UBI for all of us.

Measurements in this early part of Phase III may need to be broken into two separate sets of benchmarks. One set should measure progress at the federal level toward attaining a Citizen's Income, leading to a basic income for residents and then gradually going to a UBI, with or without a Federal Jobs Guarantee. Another set may need to be used to measure progress and set milestones in advocating for a UBI by state. At the federal level, a UBI either exists or it does not exist, but state by state, communities can have a prototype or an introductory version of a UBI for citizens or residents. The volunteers working from the top down for a federal UBI may want to coordinate with those who are working for a UBI in each state where practical. Milestones for the advocacy work in this part of Phase III may have to be measured, at first, simply by the number of volunteers in each community, or volunteers per state and keeping track of which states have communities where volunteers are actively working on this part of the project. The number of posts on social media or in newspapers, letters to the editor, articles, tweets and retweets, and even murals and short stories,



or other forms of art, can count toward the work in advocating for a UBI. All effort helps, so long as the work is done in the spirit of adding to the level of empathy and moving toward greater human rights for all.

Tools and 1-minute activities that may help in this early part of Phase III include walking together, as with the groups formed earlier in the service of previous parts of this project, or as individuals, showing support for the UBI. Another tool set that could be adapted by local community organizations are local community issued currencies, long studied by many academics and community economics enthusiasts, as a complement to the circulating federal currency. By supplementing the amount of federal money already in circulation, a local currency, whether in the form of Time Dollars, as described by Time Banks, USA, or in the form of a US dollar-convertible paper scrip, like Ithaca Hours, Anacostia Hours, Humbolt Dollars, or Potomacs, a local currency can help make more money available within the local community. This can encourage local businesses to employ more people, help local communities support more vulnerable residents, and provide funds to incubate new businesses, as happened in Ithaca, NY. Clearly, previous tools such as social media, articles, and art also remain available as tools for advocating, raising awareness, and educating around the need for a UBI. Continuing the work in Stockton, CA and other places as prototypes for a fuller more wide spread Basic Income can be partial measures until a full UBI is reached everywhere.

Other tools for raising awareness include street theater, workshops, songs and even poetry, as with the folk poems used throughout the ages to inform, educate, and even to protest, like The Goose and the Common:

“In the 17th century, from whence this popular folk song comes, litigation was not an option for most people, so they resisted in rhyme:

They hang the man and flog the woman

Who steals the goose from off the common

Yet let the greater villain loose

That steals the common from the goose” (Jones, 2021).

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THE IMPORTANCE OF A UBI, in these early years of Phase III, will likely need much explaining, and with much empathy, to the wider American public. One practical use of the UBI is in giving every person the breathing room without fear of being unable to meet those basic survival needs that strangles so much of our unborn creativity. That space leads to the ability to finally reflect, which leads to more creation. Another practical use of this UBI is that there will be far less survival stress in our society, and thus, less anger. This reduction of fear, stress, and anger will lead to less expenditure by society on public health and hospitalization, less spending on our prison system and court systems, and less spending, of course, on our emergency food and housing systems. More importantly, a UBI will also lead to more time to think positively, and more energy to create positive solutions to problems that will eventually help all of us. Symbolically, a UBI represents the freedom to live as a dignified human being, especially if one was born in a hole and had to dig out of it as a child merely to reach the level that many people were able to start at. Finally, and most importantly, a UBI symbolizes the freedom to be able to give to others, as one finally has enough to live, oneself.

## **Early Years of Phase III: Adapting Tools for New Problems**

THE START OF THIS PART of Phase III, in synchronization with the other three parts of this phase, will perhaps be a bit easier in the very beginning, since we are taking old and familiar tools and adapting them for the current work at hand. One familiar tool, at least to those interested in public participation in policy making, is the Citizens' Jury. With a more robust educational system in place at this point, some thirty-five years or so since the start of this project, more US citizens will be prepared with the empathetic critical thinking skills to address policy issues. Old tools can be updated and brought back in a form suitable to address the current needs of our nation, like Teen Courts, or Youth Courts, which can be added in more cities, as we learn to trust our youth to make reasonable decisions. Monetary tools like 1930s stamp scrip, updated as with Ithaca Hours, or Time Banks, are another set of tools that local communities can use to help implementing a variety of initiatives where federal or state funding is scarce. Time Bank currencies, being based on equal hours of work, in the US, also emphasize the equality of time spent doing any job, from babysitting to plumbing to legal advising. Finally, tools like Participatory Budgeting (PB), already used in places from Porto Alegre to Paris, should be updated for cities in the US, as our citizens become more accustomed to taking fuller part in the complex decision making of reviewing and contributing to budget agendas in their local communities. All of these tools will need to be adapted for the needs of each city in which they are used, by local residents who best know local needs.

Measuring the progress for this part of Phase III, in the early years, will again involve volunteers from each community working together to decide on how to set such markers for their specific community. They must also decide how to coordinate time frames with other communities, assuming that coordination is still useful and viable for those communities. The growing numbers of Teen or Youth Courts and increasing numbers of cases handled by them, could constitute the initial set of statistics, available from past years as public record. Similarly, an increasing set of Citizens' Jury studies can serve to indicate uptake of this tool, as can the number of new state level versions of the CCC. These statistics can be used to advocate bringing back a CCC in modified form at the federal level. The number of active local currency systems, by community and by state, can be tracked

and aided by more established currency system organizers, such as those in Ithaca, NY, and Time Banks, USA and even Time Banks, UK, if they have returned to the egalitarian ethos of time banking as founded by Edgar Cahn. Finally, some way of measuring progress with teacher rotation, in states and eventually around the country, should be started, state by state. Organizers may wish to meet and consult with teachers from countries where rotation is the norm, first. Measurements can start with number of school board meetings attended to introduce the idea, moving to number of lawmakers contacted via letter requesting introduction of the idea to their state legislatures, and so on.

The tools and 1-minute activities for the start of this part of Phase III will involve taking familiar tools, like voting related tools, and adapting or updating them for current needs and localities. This should be done community by community, but in coordination with the nation wide movement to update and share tools both within and between communities engaged in this project, as well as with the wider public. Ranked Choice Voting should be in use across a greater number of states, as Maine, New York, and California began even before 2021. PB and Citizens' Juries are tools that may need more education around their use, and thus more 1-minute activities to inform and promote them, sharing links and articles for where to learn how to use or adapt both of these ideas as needed. They should be introduced in cities where they are not already in use, moving gradually up to the entire state level, for both. Family and local history archiving is another idea whose time ought to have arrived, by this point, as local library branches facilitate the writing and local publishing of books on community history, and of interested families in every local community. The *AbuelaVida* project, begun in 2016, for sharing the stories of every person's grandmother, should be spreading in some form across communities and into local library branches as part of the local history books project (Jones, 2016). Another old idea that could be revived to help re-frame ways of thinking is the calendar reform project of the World Calendar, or also that of the Holocene Era calendar. Resetting our reference year from 2021 to 12021, as proposed by Italian-American scientist Cesare Emiliani, could be one more way to help reset our ways of thinking to include all human beings as part of our human frame of reference. Finally, free language learning, with the encouragement of learning at least two,

preferably three languages, each from a different language family whenever possible, is another important way of learning to see things from another point of view, and can be helpful to this project.

The practical value of many of these tools will become clearer to more people after further experience with them. The Holocene Calendar, and other tools, like RCV, involve new ways of thinking. Once people are familiar with what the various new or updated tools can do, and how they work, their practical value will become clear. Teen or Youth Courts, for example, apparently saved a good bit of money in the long run in terms of reduced recidivism rates in DC, according to Dr. Edgar Cahn's remarks in 2011. Lack of funds for long term follow up with those involved in this effort makes evaluating further benefits more difficult. Thus, volunteers will need to be available, or interns, from the social science fields, perhaps, to continue following up on results of these projects with participants who have used each of the adapted tools over a period of as many years as possible. The CCC, for instance, created jobs, educational opportunities, and infrastructure upgrades, and could well do so again. Those are obvious practical benefits, but symbolic benefits also make a difference. Cooperation, learning together, working as a team, all are symbolized by both youth judging their peers, and by youth working together in different parts of the country. Local currencies, Citizens' Juries, PB, all also symbolize cooperation and trust. Calendar reform symbolizes the building of social empathy and new ways of thinking that will be needed more than ever to solve the world's increasingly complex problems.

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# Completing Phase III: The Later Years

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## Later Years of Phase III: Universal Health Care

EDUCATION, ADVOCACY, and lobbying for universal health care in the last years of this phase should see most states having adopted a form of Single Payer System (SPS) at the state level, and a nation wide movement for a SPS of universal health care at the federal level. The last years of Phase III will be somewhere between 2065 and 2080, and should thus be ample time to achieve this goal. We ought to have moved from the patchwork public health system we have now, to one in which prevention is emphasized, all are taught to care for their own health as part of public health, and thus all take care of themselves and each other, by not inhaling or expelling smoke or vapor, by not over consuming alcohol or other substances, by walking and swimming, and by paying attention to preventative care and sensible precautions, like hand washing and reporting on the state of public restrooms. The advocacy for a SPS of universal health care should, at that point, include responding to the implications for such a system. It is in the best interests of all citizens to raise awareness of the fact that anyone in the community can transmit disease to anyone else. This risk falls significantly with universal health coverage, and that fact, alone, should suffice. Furthermore, free condoms and birth control, having led to improved public health statistics of all kinds, should complete the obvious case in favor of a SPS due to the many improved public health outcomes.

Measurements leading to milestones that will mark the end of Phase III will need to be evaluated to determine whether this phase should be extended by another five years, to, at most, a total of twenty years. One clear marker should be the ever decreasing numbers of users of all types of tobacco products, especially in states where full residential or universal health care was implemented earlier. Much of the savings in health premiums, in implementing a universal health care system, will come from this sort of reduction in public health cost stemming from lack of preventative care and health education burdening emergency rooms. Likewise, there should, by

this time, be a noticeable drop in the use of smoked and vaped pot products, as oils, edibles, and patches become more freely available for medical use. More posts, articles, re-posts and walks and workshops for “*Your health is Our health*” campaigns should be easily measurable, as well as the decreasing number of public health expenditure on all types of preventable disease and 911 calls. By this point, the decrease in public health expenditure on insurance premiums, hospital, and ambulance costs should be becoming visible by community, and across all states, as a result of this campaign for a SPS. This should be emphasized so that the larger public will appreciate the importance of universal, rather than merely residential or citizen limited, health care.

The tools, 1-minute activities, and campaigns of the later stages of this phase will depend on and reinforce the education and lobbying that must move into higher gear at this point, to meet the end goal of a fully universal single payer health care system. This will bring the US into the group of advanced nations who provide all residents with a level of health care designed both to meet human rights requirements, and simply to protect all citizens. Tweets about the link between pandemics and lack of health care in impoverished areas are one easy way to bring home the need for universal health coverage. Another is to post reminders of the statistics showing lower prescription costs in countries with single payer systems. Increased and increasing quality of life in countries with universal health care are another item to remind the general public and to inform them of the benefits, while educating them on how to help achieve this here in our own country. An “*Every person can walk to their doctor’s office*” rally, with reminder posts, artwork, and songs, for making routine appointments, can serve both as a practical bit of help, and also as a rallying cry to further the cause of health care for all. Finally, posts, articles, tweets, and posters on the metro and bus reminding us all to update medical histories, or to get medical advice at the store can also help remind us of the importance of having a robust health care system for the next global pandemic that will inevitably occur.

The uses, both practical, and symbolic, of a universal health care system should be clear to everyone, by the end of Phase III. These last years of this phase, looking ahead to Phase IV, should see the entire US covered. On a practical level, we currently pay double that of countries like France, for the

privilege of having the highest suicide rate among wealthy nations (Tikkanen and Abrams, 2020). The cost of having a SPS of health care is likely to be far lower than what we currently pay. The costs, however, in individual lives lost outright to preventable health issues, and in lives destroyed by medical debt, are far higher. The symbolic usefulness of having universal health care is that of having a public health care system that ensures each person's human dignity to be treated and cared for with the same level of care that a rich person can get. This symbolizes not only acting on the promise of our ideal "that all men are created equal," but also the hope that each and every one of us can live out and contribute our full creative human potential without needless obstacles hampering our progress. That symbolizes all of humanity moving forward, together.



## **Later Years of Phase III: Universal University or Vocational Training**

THE LATER YEARS OF Phase III should focus on completing the work of lobbying, both state by state, and at the federal level, for free university or Vocational/technical training, as well as finding ways to bring back On the Job Training (OJT), across the entire country. Educating people around early childhood education as an investment in society, and in the future of our country, will be one imperative. Educating in tandem around the humane reasons for making sure that each and every child in this country is able to get high quality pre-school, safe and educational child care, and secure home life, is the other imperative. All child care should have at least some minimal element of high quality educational value. In like manner, the same principle applies to adults, in that all residents should have access to free university or vocational and technical training, should they want it. This gives each and every one of us a similar opportunity to succeed, thrive, and contribute in life. For the many people who have difficulty knowing what career or field to pursue at the end of the basic middle school or high school educational path, OJT would seem to be a logical alternative to the upfront time investment of university or VoTech training. Similarly, free training for government service, Citizens' Jury duty, and local Board of Education and city or county office should also be offered.

The measurements and milestones for this part of Phase III should show that we have achieved close to fully free education of all types across the country. Free high quality help for entrance exam preparation should be available to all who would like such aid, with specific targeting toward the particular field and set of schools to which each student would like to apply for study. Such free help should be on a par with the quality and quantity of aid that rich students, or children of well to do parents, have access to in preparing their university entrance applications. Neglecting the fact that many not so well off students have had to work part time, or sometimes even graveyard shift jobs, while juggling their studies and the mandatory extra-curricular activities required by universities, the fact that wealthier students have not had these stresses must be taken into account as well, and we, as a society, should be mindful of the ways in which such advantage further entrenches our current level of inequality. Thus, free university

courses up through the PhD level should be available to all hard-working and capable students. The real upshot of free education is that there must be, in this world beset by seemingly insoluble problems, no lost or wasted talent in our society, and to prevent this loss, education must be free to those who will make good use of it.

The tools and activities of these later years of Phase III might best start with a strong push for free vocational training for all who desire it. This training, and making more paid apprenticeships available, may appeal to the working class members of our society who have felt left out of the emphasis on STEM education over the decades since Sputnik. Paid apprenticeships, in particular, may be a good way to help building empathy as well, given a high quality relationship with an empathetic master craftsman or tradesman. OJT, likewise, can be another way to allow those with shorter attention spans, or more hands-on bent, or even merely wishing to try out a variety of jobs before deciding on a specific career path, to build a variety of career competencies. Clearly, attending a trade school instead of a traditional high school should also be a possible choice, which can be changed if it turns out not to be a good fit for the particular student. Likewise for students in the traditional high school track, in terms of being able to switch to vocational or trade school training at any time. Similarly, by making architectural, design, and art schools free for those hard-working and capable students of creative bent, more imaginings of new designs, which we will need with increasing urgency in the near future, can help provide ideas needed to solve the thorny problems humanity is facing.

As for the practical uses of the various types of free education discussed above, one potential outcome must be noted, above all. The brightest shining star of practicality in this constellation of practical uses of free education, especially in actually free high quality early childhood education, is that we as a society will need fewer prisons. The implication here, of course, is that this will be due to the far lower number of members of our society, one of the most advanced in the world, being sent to prison due to our third world nation numbers in so many areas, as of the year 2021 CE. The practical benefit of free university attendance will be that more new technologies and solutions can be developed, given the greater levels of creativity unleashed by having people in possession of knowledge, skills, and tools that allow them to help take part in solving our urgent problems.

A perhaps more important symbolic use of free education is that no child will any longer be left in a hole from which that child must dig out, largely alone. When more people with more ideas can contribute more new solutions and more adaptations and updates to old solutions, the potential for all of us to move forward takes a great leap upward. Further, no wasted talent means that no hope need any longer be lost, in our society. Finally, free education also means keeping more families and communities together by making jobs potentially available to everyone in every locality where they live, rather than forcing people to move to where the jobs are, tearing the fabric of families apart. Thus, free education really symbolizes the hope of continued long term connection for all of us.

## **Later Years of Phase III: Getting the Universal Basic Income**

LOBBYING FOR A UBI, during the final years of Phase III, may benefit from learning from the movement for a basic income internationally, like the Basic Income Earth Network (BIEN) and other such advocates. The work must emphasize that each person should have enough of the basic needs of life met so as not to fear want of those necessities, as President Roosevelt pointed out so many years ago. Local food security aid programs may provide a stop gap for a few who manage to qualify for such aid, but for those too ill, too tired, or too vulnerable to even navigate the system, those food aid programs are simply not enough, or often not even within reach. Further, many, even with such aid, still suffer want. With a UBI, however, there is no waste of resources, navigating a difficult and often perverse system, and no need to depend on an adult intermediary to access money for necessary items like school clothing or supplies. This makes life far more manageable for digging out of a hole. Individuals, even children, could use their UBI to buy food, and pay for their own basic needs if the adults in their lives fail them. Community support and buddy systems are more easily extended when there is less financial stress, so more community members should be available as mentors to those kids in their communities who need to live on their own. Thus the earlier Phase II emphasis on the need for thorough and early training in financial self defense education from the earliest age possible remains an indispensable part of this system of community building and uplift for all of society.

Each community will need to evaluate their progress at this point to determine whether to add up to five more years to this phase. Statistics such as childhood poverty, numbers of cases regarding emancipated minors, or children attempting to become so, since the end of Phase III, and disability applications, might be consulted. The numbers of abused children who could benefit from having their own money immediately available to them in order to live independently in safety, providing that they have already been thoroughly educated in how to keep themselves safe, and are also helped by the local community, will thus be clear. Obviously, the number of states with some sort of state or local level Basic Income, like Alaska, or Stockton, CA, also shows progress toward implementing a fuller Citizens, then Residents, then Universal Basic Income. Keeping track of the number of lawmakers in each state in favor

of, or at least open to a UBI will be crucial, at this point in the project, and must factor in to whether to decide to extend this phase, community by community.

The tools, 1-minute activities, and new campaigns to add, at this point, in favor of a UBI, will now have produced enough of something to measure. By this time, it will be somewhere between the years 2065 and 2080 CE. New tools, new ideas, and hopefully also new attitudes will be in place in this country by that time, allowing a new discourse around having a BI, starting probably with a Citizens Basic Income, as called for by Dr. King, but then progressing, likely, through a residential BI and then moving up to a UBI, as the larger public comes to understand the benefit to all of society having “freedom from want.” The old tools, of course, will still be of use, like walking together, article writing and sharing, etc, and even updated versions of flash mobs, street theater, and other forms of public education and art that helps to inform, persuade, and illustrate. New tools and new ways of aiding and encouraging every single person to participate in this movement will also be needed, and it will be up to the new generation to generate these new tools, and to encourage their uptake in communities, and among the wider public. These new tools will need to encourage new ideas, new perspectives, and new ways of approaching all of our problems, in order to solve the problems generated in an earlier time, by an older way of thinking.

The practical uses, to individuals, to their communities, and to our entire society as a whole, of having a UBI, are many. For the individual, the obvious practical use of having a UBI is that no person need fear the gaunt face of hunger which always looks over the shoulder of those who are not independently wealthy. Another obvious practical use of having a UBI, which accrues to both individuals and to communities, is that each person has more resources with which to stand up independently, without fear of making a life destroying mistake that could lead to poverty or homelessness. The ability to look life in the eye without the fear of want of food, clothing, and shelter makes one able to stand up as a free person. This ability, from the UBI, also benefits society as a whole by giving each of us the ability to contribute far more to society. From a symbolic point of view, the fact that we as a community, as a nation, and as a set of nations, have a UBI indicates that we are also fully human, and not monsters

without conscience, who pass by the suffering of our fellow human beings with not a glance. The existence of a UBI shows that we, as a people, will not stand idly by while the blood of our neighbors is shed. Thus, a UBI symbolizes the hope that all of humanity can and will come together for the common good.

## **Later Years of Phase III: Tools for Democratic Participation**

OLD TOOLS, DURING THE later years of Phase III, now nearly three quarters of the way through our overall project timeline, become new tools. More new tools must continue to be developed in order to meet the challenges of these times. In educating, advocating, and lobbying in favor of each of the Three Universals, there will be a need for new tools that can help meet the unique needs of communities while showing how these three universals can better help meet the needs of all of us, all together. Proportional Representation (PR), for example, is a tool that has long been in use in countries like The Netherlands, and previously in the US. Use of PR in the House of Representatives has long been suggested as a way to make our lower federal chamber more representative of this nation as a whole. Participatory Budgeting (PB), on the other hand, is relatively unknown in the US, and yet has the powerful potential to increase both budgetary transparency, as citizens look over the budget in preparation for their part in suggesting changes, and accountability, as citizens have a direct say in what goes into the budgets of their cities, states, and eventually the federal budget as well. Rotation of teachers around a state, and around a country, is not at all a new idea in more centralized nations like Greece and France, but due to the unique situation of the US with the fifty states acting as sovereign governments in many ways, teachers are not rotated, even within states. Teachers work for individual school districts, rather than being assigned to a school by any centralized government. The benefits of rotating teachers should be discussed as part of the education of the general public, especially during this phase. Rotation can give teachers more experience with different parts of a state, and thus make them more effective teachers. For students, having teachers rotate in from different areas, or even seeing an old teacher rotated out of their school, can hold valuable life lessons, while giving students higher quality teachers in poorer parts of states, and giving students the opportunity to meet teachers from different parts of the country on a regular basis during their years in school.

The milestones for this piece of Phase III may need to involve more creative forms of measurement, and rely more closely on the other parts of this phase in order to decide whether to extend it for up to another five years, by community. The number of new tools that have been proposed by volunteers in the community, as well, of course, as the number of tools that

have been either updated or developed from scratch, is one metric. Community engagement and general public uptake could give an idea of the level of interest in and usefulness of these tools. The number of Citizens' Juries by state could indicate public interest in greater involvement in policy-making. The number of Youth or Teen Courts in each state and community around the country can indicate the growing levels of trust in the younger generation, as well as public trust in improving education levels. New tools, and old, related to direct democracy, such as referenda, will still sit alongside polling until new and more appropriate tools for giving citizens greater voice in our democratic processes are developed. The old idea of the Youth Parliament, given greater responsibility and reach, could also help to indicate interest, if revived or extended, in new types of governance processes.

The new individual level tools, 1-minute activities, and the larger campaigns of these later years of Phase III will need to become more diverse, and capture the usefulness for both the individual and the community, while educating and persuading the wider public at the same time. RCV is one such tool that accomplishes this task, giving far greater choice to the individual voter, while also benefiting the community by encouraging a wider variety of candidates to run for office. RCV also shows that it is indeed possible to have a much more meaningful democratic system. Likewise with local currencies. The individual is helped by having more money available in the local community, particularly for the patronage of local businesses, while the community benefits from having more small businesses keep money circulating within the local community. The wider public can see how adding to the level of circulating currency can help a community incubate local businesses and even help marginalized members, as in Ithaca, NY. By sharing studies that show how such communities not only benefit economically, but also help build trust and local empowerment in communities, the wider public also learns from such tools. More controversial ideas, like an eventual Constitutional Convention, could later benefit individuals by building a greater sense of involvement in our governing processes, while helping communities and the wider public engage in the discussion around how our laws should be framed and bounded, and why. Pondering how to allow and bring about better governance mechanisms has the potential to lead to



greater world wide cooperative development, over time, and is another way of preparing for the paradigm shifts of Phase IV, coming in a very few years, at this point.

To round out this chapter, and the final years of Phase III, the old tools adapted, and also the new tools starting to be developed in these years, must clearly show the practical use and the symbolic meaning for individuals, communities, and even for the wider public, not engaged in, yet observing this project. Each of these tools, old and new, should still be helpful to people for democratic participation. Ideas like RCV and Proportional Representation can help immensely increase the political input and voice in our democratic institutions. Local currencies, Participatory Budgeting, and the UBI are tools that can increase the real world economic voice and ability of each of us to act independently and without fear of homelessness, hunger, or disease. Both sets of tools, political and economic, are needed in order for all citizens to have effective access to real and consequential decision-making processes. These sets of tools, moreover, have the symbolic power of representing hope for real participation in helping to set the agenda, political and economic, and also of actually sitting at the decision-making table of our democratic processes. This is the true promise of our Founding Documents, and also of the UN Universal Declaration of Human Rights. As we look at the final phase of this project, we must keep this policy firmly in focus: it is our humanity, and caring for the full human rights and potential of every single person, that we serve, on this project.



# Chapter Nine: Getting To The End Goal



## **Chapter 9 Introduction: How Phase IV Completes the Four Freedoms**

**B**oth secure shelter and a UBI, as well as a robust and safe mass transit system, universal health care, and very robust and fully free educational system are absolutely necessary for each one of us to be free, and to be able to truly appreciate that freedom and use it to contribute to the continuing freedom of all. These components work together, and yet none of them will work alone, because each one of them is necessary, but not sufficient for a fully free democratic society. Thus, either a Tiny Condo, or at a bare minimum, a guaranteed room per person, large enough, and well-insulated, filtered and ventilated enough, to provide safety from smoke, smells, allergens, fire, flood, blackout, heat, cold, and neighbors, is one of the bare essentials of life, for each person. Freedom from fear of homelessness, of society itself, perhaps, and from want, as President Roosevelt listed among his Four Freedoms, is the basis of the need for a safe dwelling place for each and every person. This is why a UBI and basic daily food delivery, with the addition of a Federal Jobs Guarantee if communities deem it necessary, can deliver on freedom from want. Public transportation is a crucial part of that, as well as a part of the freedom to worship, and of freedom of speech and freedom of association.

In the first years of Phase IV it should be somewhere around the year 2085 CE. By then a UBI for each person, permitting a safe and inalienable individual personal living space, should be implemented. But, a UBI may not always be enough, for example in cases of a temporary spike in food prices. This happened in Haiti in 2008. Thus, a daily personal delivery of free beans, greens, and rice, if desired, to people in need, may also be necessary. Delivery of basic necessities can make the difference between not having enough to eat, and living as a dignified human being, even if on a minimum of basic but nutritious food. Such human dignity, as history shows, can make the difference between war and peace, and is also a tell tale sign of our commitment to full human empathy, and to our own humanity.

# The Early Years of Phase IV

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## Early years of Phase IV: *#FreeRoom for All*

THE EARLY YEARS OF Phase IV will need to see the most creative and empathetic audacity yet, on the part of individuals and communities engaged in this project. This point in history should start to see a massive movement for a “*Room for All*” as a free, safe, respiratory and noise-free secure room for all citizens of this country. Starting in these early years, education around the importance of safety, in every way, including from smells, particles, especially smoke and vape, noise and menace by neighbors and strangers should be paramount. It is possible to provide at the very least a private room for every individual, from citizens to residents eventually, in the United States, to have in reserve so as never to have to sleep on the street, or at the mercy of any other person. Advocacy, in these first years of Phase IV, should also begin to look at the many building options for various types of housing. Possibilities could include boats and floating homes of every sort, should anyone show an interest in such homes. Habitat for Humanity is one organization which has long experience building homes cooperatively, and must be remembered, during this phase especially. Additional floors in large buildings, in other countries, have long been used to increase housing, and should not be overlooked when educating for possible ways to provide a solid and safe backup room for each and every person in this country. We may also do well to emulate the more solid building techniques in other countries. It should not be forgotten that there are many different types of viable housing, and as people vary, so do the options for housing every person in the way that is safest and most productive for that person.

The measurements which will mark the milestones for the first half of Phase IV may need to be taken partly from public housing and homelessness statistics, and partly from information gathered by volunteers interested in designing new sorts of housing. The number of Tiny Homes per person may also be helpful in determining what level of shelter or

housing needs to be built, and how to innovate in this area. The number of Habitat for Humanity groups actively building homes in each state and local community could be useful, as should approaching those groups to partner with them. The number of volunteers actively building homes for each other, as with the old Building Society practice of rotating on building a home for each member, may help give an idea of the growth in such cooperative practices, as these years progress. The growing number of groups, like the LATCH Collective in LA, building Tiny Homes while working to change zoning laws in California, may be another key statistic to watch during these early years. The milestones for this part of Phase IV will need to be set by each community based on its own needs.

While many of the tools from earlier years will still have value, much will need to be adapted to the needs of this new phase, and to the challenges of educating the wider public on the need for safe and fully secure housing for each and every person, while advocating for the most vulnerable members of our society. Tools designed to help advocate for safety and respect for all, and to help everyone understand why a home for each person would be good for individuals, for communities, and for our entire society nationwide, must be conceived, engineered, and then shared with all of the larger public. Each child born must have a safe place to go, and to retreat, if necessary, in complete security, in every community. All who wish to participate in this process should be able to help ensure that a safe and secure Backup Bedsit or Tiny Condo exists for each person. Thus, a continual supply of new tools which can accommodate people working several jobs and unable to give much time or attention to a cause that genuinely benefits them, must be created to allow maximal participation. These tools must work both within communities engaged in this project, and for interested members of the wider public following this project and hopefully also eventually becoming involved on some level.

The practical uses of having a safe and in all ways secure shelter for each person should be undeniable. From lowering and eventually eliminating the number of persons in our country experiencing the dehumanizing plight of homelessness, to improving health outcomes and public health statistics for every sector of our population, due to the improvement of living conditions, homes lead to healthier conditions for all of us. Further, healthier overall levels of air quality, due to less smoking due to less stress, and lower costs

in terms of hospitalizations charged to the public coffers due to preventable issues related to the lack of safe and sanitary permanent housing, such as bathing and resting facilities, lower stress levels for all of us. Current provisions for persons experiencing homelessness in most states are insufficient. Even vouchers for emergency hotel rooms do not meet the need for full and safe housing for every person, much less the need for mutual respect. Safety and security on a physical level, and from smoke, substances, chemical pollutants entering one's living space, menaces and direct threats from others, noise, or the lack of food, clothing, and medications, are as important as the need for education and resources to allow each of us to contribute the best of ourselves.

## **Early Years of Phase IV: #FreeBeansRiceGreens, for All**

EDUCATION AND ADVOCACY around #FreeRoomAndRice for a free daily delivery of a backup supply of nutritious locally grown food should come with the caveat that one can opt out of this delivery for any period of time, and just as easily opt back in, if desired. Water should be part of this daily basic food delivery for all who wish to have it. Those starches which are easiest to grow locally, whether rice, potatoes, corn, or quinoa, should be the free starch to be distributed daily to any person wishing it, since this will help, rather than harm the local economy and ecology. Likewise, the easiest protein to grow in that local area, whether lentils, beans, or chickpeas, should be offered freely in a reasonable quantity for daily delivery.

Milestones for the first half of Phase IV should be carefully developed by communities. They should take into account potential volunteers who enjoy gardening, learning and using perma-culture and “The Three Sisters” or other efficient techniques, and also those volunteers interested in making daily deliveries to members of the community who opt in. Looking at the number of food pantries, and what, as well as how much they are giving out, and where they source their food, should be a start. These statistics will be useful for comparison with ongoing results as the years of this part of the project progress. Likewise, the number of people, volunteers in communities associated with this part of Phase IV, and individuals not part of this project but interested in local food security, will be important to track over the years. Community gardens and the increase in such gardening, alongside the growth of a *Food For All* movement, and advocacy for careful green composting, also count. The increasing availability of locally grown basic food, potentially paid for in part in local currencies, can help local economies and local sustainability. This prepares communities for economic and other shocks by having a cushion of locally sourced food always available. A network of volunteers growing and distributing local food will have measurable positive impacts across the entire country over a few years, as well as the intangible impact of lowering the fear of hunger and isolation for all of us.

Although many of the tools from earlier years will still be well worth continuing to use during this phase, some new tools will still likely need to



be developed around free production and distribution of local foods. With the improved public transportation, and libraries as centers for community information and organizing, and the lowered stress due to the UBI, many more volunteers should be available to help. Tools must be created that will help educate and advocate for those who need these deliveries of daily food, water, and any other life necessities for which they may notify community volunteers. Shut-ins, in particular, as well as the infirm, the elderly, and all types of people living with disabilities, mental or physical, are in need of these services, and will benefit from the volunteers now able to make this happen increasingly more efficiently. The existence, and the organized networks of volunteers, for these deliveries will provide a buffer for economic shocks. Many lonely people will also benefit from the personal presence, if only for a minute or two during the delivery, of a volunteer from their community who is there to help meet a need and give a smile of human warmth and empathy. Thus, the 1-minute activities adapted or created for this part of Phase IV should, above all, remind us of those people who may be physically capable of going out to buy food, water, and life's basic necessities, but who may simply lack the energy to deal with a hostile society, to go out and fight traffic or wait in lines of unfriendly faces in an indifferent world.

The practical importance of having free food, water, and medications or other life necessities delivered daily to those in need should be clear. The benefit to individuals suffering from various physical or emotional maladies which render them incapable, or perhaps better for society not to go out, of getting their own supplies should also be clear. The benefit to communities, in fewer hospitalizations and emergency ambulance calls for the infirm who could have been helped far earlier by such visits, is also clear. But communities benefit in practical ways apart from merely saving public health costs, via these daily deliveries. Improved distribution of food can also prevent much waste (McKinney, 2020). Communities, and our society as a whole, also gain the greater creation of tools, of ideas, of works of art, whether visual, musical, literary, or other forms of artwork, in making the time of those who are working to give of their talents to our society more effective by saving them the stress of doing such daily tasks that others may well prefer to do in their stead. Society benefits from these deliveries in not having the shame of elderly persons, abandoned and in need, suffering

alone and in silence. Our society benefits from these deliveries by knowing that we are acting with humanity toward our neighbors. Every person who needs such deliveries, whether for lack of ability to go out, or for greater ability to contribute to us all, should be helped, if only to avoid unnecessary suffering. Our society thus benefits from greater contribution by all, and even more importantly, benefits from knowing that we are not standing idly by while our neighbors are suffering.

## **Early Years of Phase IV: A Free *Floor or More* for All**

THE EARLY YEARS OF Phase IV begin to focus on ways to obtain a secure and inalienable home for each person at birth. This will require, to start with, education around the vast amounts of goods that are produced in this country every year. Just as “40 acres and a mule” could have reset part of the balance of an unjust world then, so an acre per person would provide a minimum of security in this world, now. But, that acre is no longer the goal. By Phase IV, hopefully more of the public will understand the differing life chances of those born with land in their families, and those born with nothing, for whom even bare survival is not an assured outcome. The possession of a small minimum of safe housing, and even a small room or studio apartment to fall back on, which belongs to that person for life, and cannot be seized, and from which that person cannot be evicted, could restore some balance to the vast inequalities in our society. Not an equal opportunity, but at least a bare minimum of life security, and the freedom from fear which can allow each person the chance to contribute to making our society a just one, eventually. The goal, now, is just a Tiny Condo. An inalienable, non salable, non-inheritable nor legable 20x20x20 condo that cannot be deeded to anyone else, nor taken by a creditor nor by the government for any reason whatsoever. Whether this is done through assignment to each newborn baby, or by building studio apartment units with 20 foot ceilings fully smoke and sound insulated, it is both possible and also good policy to make safe housing available as a lifetime backup for each person born in this country. The benefits to society as a whole of doing this will become more visible over time, and this is what education at this point in our project must begin to focus on during this phase.

This part of Phase IV was initially conceived as Baby Acres, because the idea was originally to give an acre of land to each newborn baby, starting sometime in Phase IV of this project. Thus, the measurements which would have marked the milestones for the first half of Phase IV were to be based on the numbers of newborns and the amount of free acreage available in each participating community. The idea of a fully free and accessible home, somewhere where each person is guaranteed to be able to get to and be fully safe, initially led to the need for a small bit of land in order to have privacy, safety and security in that home. The ability to use perma-culture for gardening to supplement the basic food deliveries, or do without them

entirely, if desired, was another reason for the acre per baby idea. Perhaps, measuring by an acre per newborn, one baby and one hospital at a time is still a viable possibility, but the core idea is to put a floor on poverty, and that each person should have a safe, private, and inalienable shelter that works for that person. A Tiny Condo per person will accomplish that. Nevertheless, while measuring the number of units of housing or shelter built for each person during these years, the original goal of finding an acre of land for each person may not need to be entirely discarded, if communities decide that there are offers of ways to make this happen sustainably.

While many of the tools from earlier years will be helpful during this part of Phase IV, the essential task at this point is to educate the wider public around the need for housing security. The next puzzle is how to provide a secure and adequate room for each and every person, no matter what that person's limitations may be. Many people will prefer to live in community or family, which is a good thing, but they should also have the comfort of knowing that they have a secure place to fall back upon, should they ever need it. In the meantime, each person is free to rent out, use or not use, or lend that home to some other person or group. This is always with the caveat that should the person ever need it, that home remains first and foremost available for the use of the person to whom it was assigned at birth. This home can never be lost, taken away, or seized. Tools and 1-minute activities for education and advocacy around this point will need to emphasize both empathy and the practical benefits to society, as well as the fact that the production and manufacturing tools already in use produce great numbers of unused parts and shells of housing every year that could be used for the common good rather than discarded or recycled when not sold. By this point it will be largely up to the generation of volunteers that has now taken over the project to evaluate the situation, decide whether to push only for a Backup Bedsit for each newborn, or also to push for a Tiny Condo per person, and how to go about creating the new tools to effectively help that become a reality for all of us.

The clear practical uses of having a home per person for each newborn baby, include but are not at all limited to ending the specter of homelessness, and ending the abomination of child abuse, in our country. One of the symbolic keys of fully secure guaranteed personal housing for

each individual is that it brings out the creative potential in each person, so that each one of us can contribute the best of ourselves. Another important symbolic use of having a secure home is that by making this backup surety available to every citizen of our land, we are announcing to the world that we will no longer stand idly by while the blood of our neighbors is shed (Hurricane Katrina, 2005). Offering this, eventually, to every resident goes even further. Many of those in need of help were born into a hole, and unable to dig out of that hole, as children. Too many are unable to ask for help. By removing the stumbling blocks, we will have become a society that acts with both empathy, and with a modicum of justice. We will have started to become a society in which each of us has a sense of humanity.

## **Early Years of Phase IV: Biography per Family and Serving Adults...**

THE EARLY YEARS OF this part of Phase IV may benefit from education in multiple languages, especially many lesser known languages, within the borders of the United States. Education could start with a modern version of the CCC, and a year of service, somewhat in the style of the European Gap Year, but a working American version of the gap year, for all interested youth, just before starting to work in their chosen career. Similarly, by participating in a PB panel somewhere in the US, every young adult could gain a bit of experience in working with a larger scale budget, and thus be able to compare a town or city budget to the smaller family scale budget, but understand the decision-making needs involved in both processes. While it may seem obvious, there may also be a need to educate around the importance of cooperation with the United Nations and other democracies in the world. Education and advocacy will also be needed for trust in the leadership of young people now ready to take the reigns of our political and economic processes. These shifts will require courage, logic, critical thinking skills, and above all, empathy.

The milestones for the first half of Phase IV should document each particular community, as families in those communities opt in, by the volunteers doing this work. They should capture memories and important moments, from each family's point of view, in the native language of each community. Obviously this will start off slowly, but should grow over time. Likewise with the documentation of the lives of "lost people" in communities, as families tell their stories. Volunteers may need to learn or record little-spoken languages, and this is part of preserving the history and amplifying the voice of each set of people in our country, including those forgotten communities shunted off into small corners. Particular attention should be paid to trying to record the stories of people in the indigenous languages now being lost, even as the largest like the Tsalagi and Dineh languages begin to face danger of being forgotten. The lives of villages, reservations, towns, and the families who bring those places to life, as they wish to be included, should be recorded and stored electronically in their local public libraries. Every local public library should, by this time, have an eBook archive for local family history and biographies or even

autobiographies for interested residents. The metrics for this part of Phase IV may need to be evaluated closer to the timing of this phase, in light of the changing needs of communities by that point in time.

While many of the tools and 1-minute activities from earlier years may be adaptable for this part of Phase IV, it is likely that most of the old tools will not fit the immensely personal approach needed for this part of our project. One of the tool sets that will need to be created includes some way of adding volunteers who have been recognized as Serving Adults in their communities to various pools of those both qualified and available to serve the community and various levels of government. From local governments, to city, county and state governments, in capacities from health care to school systems, the new generation should train to be qualified in both the empathetic and critical thinking needs of our society, and for the field in which they wish to serve. As the capabilities of those trained in these ways of flexible thinking and adaptation to new problems become more evident, and as they grow into positions of greater responsibility, this new generation should serve in regional and federal level government service positions. Before this service, they should show how they have helped some family or community to record a lost history. As this new generation comes of age, they should bring with them an approach to solving problems that involves looking at the entire picture holistically, and seeking to solve problems at the roots, while laying a new foundation for trust, empathy, and fully secure freedom for all members of our society with full equity.

The practical uses of documenting and archiving the lives of families and individuals in our communities involve both restoring the balance of history, and also restoring the balance of attention as part of correcting the ingrained systemic racism within our society. The inherent bias toward paying more attention to the white members of our society plays out in our history books, in our media, and in our economic outcomes. Thus, making certain that the balance of attention to our most marginalized members of society begins to be corrected is one practical aspect of this part of our project. It is critical that those who serve in positions of power have a first hand understanding of the lives of all of those for whom they will be making decisions. This gathering of dying knowledge puts them into a position to share that understanding more widely, and for that understanding

to inform later decisions. As we move into the later stages of Phase IV, these issues will come more into the foreground.



# The Later Years of Phase IV

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## Last Years of Phase IV: *#FreeRoom for All*

THE LAST YEARS OF PHASE IV will see the completion of this project, when we hope to have moved from the old paradigms of 2021, to new paradigms, a new way of thinking, and renewed hope for humanity. These years will see intensifying focus on several parts of this project, especially on a *Room for All*, as the key part of this project's basic vision. Education will continue around the centrality of a solid and safe room for every person as a backup space, with advocacy for a variety of ways of getting that done to depend on the differing needs and circumstances within every community. Lobbying for the needed materials, craftsmanship, time, and space must be a key part, even if a small one, of each volunteer's day, at this point, until this room at a minimum, for each and every newborn baby in our country, becomes a usable, safe, and reliable reality. By this point, the concept of a hotel sized room, bedsit, or other safe livable private shelter for every person should have become a well known and discussed proposal, with a large number of people committed to seeing it become a reality. In addition, a Tiny Condo database can also begin, with one baby at a time becoming one town at a time, as we match rooms or even condos to babies, and see how the rotation of units builds a new type of bond, from generation to generation. A condo donor database would be a first step. By this time it should also be free and safe for passengers on public transportation across the country to stand during their rides, at least within cities, especially if they are on their way home from work. An easily accessible price should be charged, the same for buses as for trams, trolleys, metro rail and light rail fare, to sit down on mass transit, while *study compartments* for business and academic or other professionals should charge only a modest fee, remaining free for students to sit and do their studies.

The milestones, and adjustments to the time frame at this point should be determined with maximal community and public input. While the minimum goal should be to secure a room for each and every person, in

order to live with human dignity and safety from fear of threat, flood, fire, allergies, want, or eviction, other goals are also still being pursued as part of this project as well, all connected with the ultimate goal of human rights for all of us. The number of people in favor of a Tiny Condo per person to upgrade from the Backup Bedsit per person should be increasing as education and new ideas arise on how to make this happen in ways that benefit absolutely every person in society. This, without taking anything from anyone, and without coercion nor intimidation of any kind. It would also be good to keep track of the reason and the reasoning behind support with write-in campaigns to law makers, poem prompts, and even a joke or comic drawing per day to aid in raising discussion of these ideas, and to solicit suggestions for practical ways to help this become reality sooner. By this time, some number of offers for donations of units could also have been received, and should be growing as this project continues, to provide at least some newborn babies with a Backup Bedsit or a Tiny Condo. Communities will obviously need to keep track of the number of new infants being born who could be eligible for rooms, and note the comparisons of those numbers with the numbers of unit offers arriving each year. The numbers of shares, re-posts, comments, and articles or letters being written with regard to ideas like *ocean acres*, Black Family Restitution Acres (Presser, 2019), and other ideas for encouraging studio donation to this part of the project, should be increasing steadily. Mechanisms for making certain that those donations are properly transparent, accountable, and responsibly gotten to the children for whom they are intended, will have been established. By the end of this project, each infant should have been assigned a room or condo.

The tools, 1-minute activities, and campaigns for a *Room for All*, toward the final years of this project, should remember to use a variety of techniques to emphasize the importance of including all of us, and all of our languages. The *Room for All* part of Phase IV should also be measured in terms of number of local and indigenous language speakers included in this effort. Businesses and corporate suppliers can host or sponsor giveaways of excess sheds, piping or plumbing supplies, and wiring related tools, looking especially to marginalized communities and reservations, many of which do not even have running water, as in parts of the Navajo Nation during the Covid-19 pandemic. Tools for encouraging such donations should be

developed as part of this campaign, in multiple languages, and with maximum input from all communities to list their needs and ways in which those communities would best like those needs to be filled. Encouragement of service by all who are able should also be part of this campaign, as “*a Room for all makes room for more.*” Thus, there should always be an inextricable link between pushing to have the needs of every single person met with dignity, and remembering that it is also the dignified responsibility of every person to serve humankind, and to give back to the community in the way best suited for that person, and for all of society.

The practical uses of having a *Room for All* of us fall into individual, community, national and even global benefit levels.

One interview shows this:

“Como dice el Sr. Edgar Cervantes, oficial de la seguridad de la biblioteca publica de Poway, CA, tener un cuarto para todos daría mucho trabajo para los trabajadores, daría donde vivir para todos los demás. Sería bueno para la economía, y para el autoestima de la gente, y así tendríamos menos crimen, menos uso de drogas, menos gente tomando alcol, por que el don de un lugar donde vivir afecta mucho.”

In the words of Mr. Edgar Cervantes, a security guard at the Poway public library, in San Diego, CA, “to have a room for each person would create employment for workers, provide a place to live for each person, and help the economy and the self esteem of each person, lowering crime, drug usage, and alcoholism, because having a place to live affects one greatly. “

Thus, not only is this part of our project about economic distribution in a way that will also solve a public health and humanitarian problem for communities, states, and our nation. Not only is it about helping the self esteem of every person by providing a dignified place to live as a permanent backup lodging, and not only are we putting a floor on poverty to prevent ourselves from feeling the shame of not doing so. Providing a room for all is actually a symbol of hope for all of humanity.

## **Last Years of Phase IV: *#FreeBeansRiceGreens for All***

IN THE LAST YEARS OF Phase IV, fierce lobbying around the need for daily deliveries of free locally grown food, water, and any other basic life essentials, such as medications, must come into sharp focus, as we near the end of this phase, and the end of our overall project. Educational efforts must make very clear why we need all three parts of this equation to solve our problem: fully guaranteed safe and secure housing for each person, nutritious food and clean water for each person, and fully free health care, as human rights. The ill, the infirm, the vulnerable among us, traumatized, often just need the time, space, food, clothing, and shelter, to heal. The UBI of the previous phase will help, and it is necessary, but not sufficient. Some people need to know that they have not been abandoned, and to have their basic daily physical and friendly face needs met.

Measurement tools should be well in place to capture progress by the end of this phase. Data will need to be evaluated by each community engaged in this project to determine whether or not to extend the timeline for this last phase. Each community must decide what it's most essential needs are, and how to put new goals in place as those goals are met, using the resources it has developed over the past sixty to eighty years. These communities will then be in a position to help other communities. The number of volunteers for this part of Phase IV interested in helping to grow local food, and to find new more efficient and sustainable ways to do so, could be the first data point. These volunteers are also crucial to making this part of our project a generational and sustainable effort that can continue to bear fruit into the next generations of each community. Likewise, the number of volunteers interested in helping deliver food, and their feedback on how those deliveries go, whether they enjoy that work, and the desires and needs of the people to whom they are making the daily deliveries, is important. They need to be able to hand off deliveries to others, to prevent burnout, and so that local community members come to know and trust all of the volunteers. Safeguards must be put in place so that everyone can feel secure with the process. These volunteers, especially if they plan to serve in a larger capacity later on, whether in the community's protective services, or in social services, should give much consideration to the needs, feelings, and circumstances of those whom they serve as delivery persons. Communities must train volunteers in empathy as well as the required

technical knowledge, and share their experiences. Likewise for those volunteers who plan to serve in the national defense services. They should reflect deeply upon this local service, and upon their reasons for wanting to serve in any set of defensive forces. The numbers of local service volunteers should be increasing, during these years, and they should form an empathetic pool of candidates, having served to deliver daily food, as a prerequisite requirement for being allowed to serve in any protective or defensive service.

The tools, 1-minute activities, and campaigns for free local daily food deliveries should show various fruits being born of this work over these years. An increasing number of voters should be registering and turning out to vote since Phase I. Registration could even, as in some parts of Europe, no longer be needed. The number of people engaging actively in their communities, and in various political processes, should also be on the rise, since those early years. All tools should be designed to connect the various parts of this and earlier phases to bring continuity across the entire project. Blog and social media posts, articles, poems, jokes each day, and other ways of quickly participating in this campaign should help build trust in voting and civil service. The campaign for free daily necessities delivery should thus expand to encompass more than the simple physical food from garden to plate in our local communities. It should also build tools that help us understand how this daily contact, if wanted, for each person builds our communities into stronger democratic units.

The practical benefits of having a daily delivery of free food and water, as well as other urgent needs for the infirm, are important, but so are the symbolic benefits of that daily delivery with a smile. Communities growing food locally should evolve a continuing set of volunteers. This builds trust, food security for the community, and food security at the regional level. Since water for an entire region is often tied to one large aquifer or river, food security for counties and regions is often connected to water management. Thus, communities need to cooperate to share water, and to devise ways to provide greater food security and fewer cash crops for all of their communities. This makes regions less vulnerable to economic shocks, oil shocks for long distance food delivery, and less vulnerable to drought as well. As planning is also improved, a safer world is created for all of us, and resources needed to create and contribute the best of each of

us are freed up. This sharing on a larger scale leads to less warfare, fewer refugees, fewer hunger induced health vulnerabilities and problems, more food, and more hope for all of us.

## **Last Years of Phase IV: *Free Floor or More for All***

THE FREE FLOOR OR MORE part of Phase IV may seem to coincide heavily with the Free Room for All part of this phase. This is because the original idea of Floor and More was to be an Acre Per Person on which to put the free Room. Since the essential idea is that each person should have a solid and safe home in which to be able to live as a backup, the key element boils down to putting a floor on poverty. Frankly, the best way to ensure this would in fact be to make an acre of land, at a minimum, available to each person, but the 2021 levels of objections to this idea as of the writing of this book make it easier to advocate for at least a Bedsit for each person, if not an acre of land. Nevertheless, the acre of land remains the ideal minimum for which to aim, and it is not an impossible dream, if we will it. So, education and advocacy for a home and for a bit of land per person, during this later part of Phase IV, might aim to persuade all of the wider public that a room for each newborn baby is a minimal essential, so that no child will be born into a hole that the child then has to dig her way out of. A Tiny Home per person could accomplish that, but the question then remains of the need for land to put it on. Just a little bit would do. So many have so much to spare. Rather than give most of their money away, perhaps billionaires could take a pledge to voluntarily give some of their land holdings away, to create just a little slice of property in the form of an acre for each newborn infant? At a minimum, a Backup Bedsit per person can and must be provided.

The milestones, and ways to measure how we are progressing toward those milestones, in the last years of this phase may be very difficult. It will be time to decide, community by community, whether to add up to five years to this phase, based partly on whether we have indeed managed to put a floor on poverty in the US. A floor on poverty is a floor under every foot, and is part of letting each person really be able to count as a person, and to have a voice in the community and in our society. Measuring this may involve looking at the number of homes built with the help of local community members for children newly born, over these years. Recording the number of hours put in as a kind of sweat equity, a term coined by Habitat for Humanity, by the children for whom these homes are built may also be useful, if communities decide to do so, although the child is not meant to earn this home, but to have it as a human right. Similarly, while it

may be useful for lobbying purposes to keep track of the number of posts, comments, etc, for and against the idea of an acre per person, that acre remains a human need, regardless of our general attitudes toward the idea. Likewise, keeping track of the number of billionaires who respond, favorably or not, to the “*Give a Baby a Home*” proposal, may be helpful for lobbying as well, but opposition to this idea does not change the rightness of this cause.

Tools, activities, and campaigns in favor of the movement for a “Floor or More” per person should all be focusing on coordinating communities to work together nationwide, at this point, to raise awareness of the benefits of a very large scale housing construction boom aimed at a room or condo for each person. Daily posts, shares, comments, poetry prompts, even jokes and comic strips and drawings shared on the Metro about how “More Floors = More Service Scores” can start conversations around the ways in which more food and housing security leads to more public service and greater levels of contribution to society. As part of this building expansion, hands on experience for volunteers and especially for the children, supervised by experienced construction workers, of course, in how to handle plumbing, wiring, connect Photo Voltaic panels and wind turbines, all helps make the child who will live in that home more capable of fixing any problems, making any personalized changes, and of helping build more homes for others. It would also be good for both the children and the communities in which that building is located to have the children learn what is involved in water filtration, and what is involved in getting water from the local water source. Mr. William Kamkwamba, at fourteen, was able to figure out, with a few resources, including the right book and the right spare part, how to build a wind turbine to pump water from a well in his village. Every child should learn how to follow the process he used to solve that problem, and how to innovate in order to solve other problems (Ejiofor, 2019).

The practical uses of having a room for all include meeting the needs for education and resources allowing us to contribute our best. First of all, with an absolute floor on poverty, how much more could each of us do, create, contribute, to society? Secondly, what if all of us understood how, and had the resources, to generate electricity for things like making a pedal powered or hand-cranked phone or laptop charger? That, more than simply having a



home to live in, is the real strength of the idea behind the *Floor or More* for each of us. That freedom from want, and the freedom from fear of which President Roosevelt spoke, when finally achieved, can lead to each of us contributing in our best way possible. When all are free to create what we love, and free to serve in the way which best fits our individual temperaments and personalities, we each contribute far more to society. With such true freedom to serve as an example, perhaps even the UN General Assembly could one day become a lower house for an advisory version of a world parliament, in which each of us makes and votes on proposals. Once we are free of the fear of the other, all other freedoms become possible.

## **Last Years of Phase IV: Biography and Global Tool Sharing**

THE LAST YEARS OF PHASE IV also focus on publishing a biography for every family, and sharing tools on a global scale. We can, after setting our own house in order, push to share medications, provide grants, debt forgiveness and relief for African nations in particular, and development aid with no strings attached. We also benefit from helping other countries upgrade their infrastructure, now that we should have a robust and world-class infrastructure in the US, by sharing technology and materials for upgrading wells, pumps, sewage infrastructure, bridges, rail infrastructure, and power grids around the world, likely starting in Latin America, as our backyard. These upgrades can eventually prepare for an opening of borders that will be based on security and cooperation, although some level of resource convergence may first be needed. This culture of sharing must start at home, as we learn to share within our local communities, regions, and across our nation, first, and then expand that sharing outward on the basis of having security of food, water, health, education, and housing, ourselves.

The milestones, measured by the new tools developed over the years from Phase III and the early years of Phase IV, will need to evaluate the solidifying of greater openness in the US toward freely sharing our tools, materials, and resources with other nations, to decide whether to extend this last phase by another five years. The numbers of communities with actively engaged families who have contributed a biography, or for individual members of that family, as well as the numbers of biographies per year added to each local library, may be one useful set of metrics. By way of measuring levels of opening of attitudes over the past sixty years, the number of Americans in favor of holding a Constitutional Convention, and who they would like to see participating in that Convention, may help judging the progress in the level of desire for full democracy in our country. A counterpart metric might be to look at the number of governments at that point who are electing their representatives or ambassadors to the UN, as opposed to appointing those representatives by some executive decision maker, and how closely our country has been working with those governments (The Economist, 2021). While that number may not correlate closely with the level of democracy of any given government, it is worth looking at for comparison against numbers of

Americans, for example, who would like to see our Electoral College abolished. Finally, comparing our metrics in all areas to those of New Zealand, Canada, Denmark, and Switzerland would also be instructive in many ways for our democracy.

Tools and campaigns for this period should focus on greater standardization of services across the country, as by this time we should have RCV across the country, and be pushing for election oversight by the Federal Election Commission in all states. As with many countries in Europe, the benefits of rotating teachers across the entire country on a regular basis are many, and have been discussed earlier. At this point, the federal government should be able to take greater responsibility for education nationwide. We should therefore be working to have a federal agency, such as the Department of Education, given responsibility for making the certification and rotation of teachers at the national level an opportunity available to any interested teachers. The metrics for this should be easy to track from the start of this rotation, and the statistics should all be in the public domain. Teacher rotation should also help facilitate the task of beginning to share development tools with other nations, as well as lending resources, from doctors, construction engineers and teachers to materials for those tasks. Latin American and African nations, it seems, should be the first priority, as they have the greatest need, and are also among the most exploited by the US in prior years. It is thus fitting to be first to receive our restitution after we shore up the situation for our own citizens, and then ensure that the needs of each person within our own borders have been met.

The practical and symbolic importance of these biographies, shared resources, and restorative aid to other nations impacts each of us as individuals, as communities, and as a society across the US. The placing of histories of local organizations and of ordinary people and families in every local library archive sends a message that we all matter: every family and every person. Proportional Representation, already used in much of Europe, sends the message that each group and community matters, and needs to be represented accordingly, in our legislatures and in our decision making chambers, from business councils and boards to city councils. President Roosevelt's challenge implies that when everyone "—everywhere in the world" has enough robust infrastructure, from transportation, energy, water and sewage, to distribution infrastructure, and enough resources to

live in dignity and security, there is no need to leave home and seek out food and security in another country. But only with the entire world, each continent and every country, in possession of a safe, secure and dignified home free from fear, free from want, free to worship, and free to speak and think in safety, can we all be safe and free. When that day dawns, after we have set our own house in order and helped those whom we have previously harmed, freeing the world of unfair debt, and freeing the world to help one another, then, and only then, can we all contribute the best of ourselves.



# Chapter Ten: Conclusion

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THE INTENT AND LONG term goal of this project is to help build tools that will facilitate protecting all children, thus helping all of us to enjoy the Four Freedoms spoken of by President Franklin Delano Roosevelt. The overriding value spanning all four phases of the project is empathy, both intra-personal, and social empathy. Without seeing even those whom we do not know as being like us, there is little hope of progress. The use of critical thinking coupled with empathy leads to a conclusion shared by many thinkers: that human rights must be fully implemented for all, if we are to enjoy peace and justice in the world. Logic also shows that without protecting human rights, no peace can endure. Implementing this project must be the shared work of many hands over several generations. Adapting to our challenges will require both rigorous education, and a strong commitment to ongoing peaceful change, as President Roosevelt pointed out.

The first phase sets the foundation for all of the phases to come. Protecting children starts with robust care and knowledge infrastructure. The vision for Phase I encompasses truly robust public health services, public libraries, public transportation, and public consumer education on a free and continuous basis. Planning for Phase I began in 2021, and will continue as an inter-generational effort in the later stages of implementation. With a more sound infrastructure base, we will then have the breathing space to begin to move into the first stages of Phase II.

While empathy building is crucial to all four phases of our project, it will become the cornerstone of Phase II. The paradigm changes we seek to develop in Phase II will extend that platform begun by stabilizing basic infrastructure safety in Phase I. The vision of Phase II is essentially to redefine our notions of adulthood, calling upon each of us to be the best of ourselves. Bringing that vision into reality will require communities to share their participatory decision-making processes, and to facilitate inter-generational cooperation to create new tools for coming generations.

Continuing to build on a new cultural platform of innovative problem solving promotes fresh visions of inclusive governance, upon which our democracy can stand firm.

We can then use that platform which was built in Phase II to launch policy initiatives to encourage more flourishing productivity of human creativity and justice for all. Phase III envisions three universal rights that will ensure meeting President Roosevelt's Four Freedoms: universal *health* care ensures freedom from *fear*, specifically fear of needless preventable malady. Universal free *education* ensures freedom of *speech*. The Universal Basic Income ensures freedom from *want*. The fourth freedom, that of unmolested *worship*, needs a fourth universal: a universally accessible set of *participatory* democratic *processes* which encourage us all to contribute to empathetic and logical public discourse which in turn shapes our world's priorities. These goals will require myriad reforms to our political economic processes, likely starting with grassroots advocacy in the early stages, and moving to legislative efforts in the later stages. A full safety net for individuals and for our democracy allows us, in turn, to help others as we complete the building of our safeguards for the Four Freedoms.

Phase IV touches the ultimate goal of this project, built upon the previous three phases and continuous empathy development so that we can stand together, particularly for all children, to be safe and loved. Each person, especially every child, must have a key to a safe, private, and non-violable personal home space, with free daily help for vulnerable people, in getting basic life necessities as and when they wish for such help. Getting to that point will need large scale cooperative good will from all citizens, and a great deal of empathy made manifest in the form of sweat equity on behalf of all of our society. Humanity is indeed, as former President Carter has said, at a crossroads, and the United States is in a key position to help us choose the path of "justice for all." For the sake of our children and their children, we must decide to stop placing blame, and learn to start sharing empathetic tools for solving complex problems. The life of our entire planet depends on it.

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## About the Author

About the Author:

Shira Destinie Jones, MPhil, MAT mathematics, BSCS, has experienced housing and food insecurity as a child, lived in projects in Oxon Hill, MD and Anacostia, DC, struggled with gender strife at the US Naval Academy, and dealt with class and color line divisions in Baltimore. She has worked in developing countries and rich countries, studied economic social policy, and taught on the importance of history and shared governance through walking tours, presentations, and classroom lessons. Straddling several worlds as a polyglot has allowed her to hear in their own words from rich and poor people in Turkey, England, Mexico, and France. Comparing that with experiences from her own background of origin has led her to use her studies to create a plan with the potential to build cooperation between all parts of our society, in the interest of the common good.

Read more at [Shira Destinie A. Jones's site](#).